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Important Events.

The Queen's Jubilee on the 21st inst. passed off with great satisfaction and was observed with more or less ceremony in all parts of the world.

Punctually at 11:15 A. M., the Queen in an open carriage emerged from the palace gate. At the sight of her thousands of voices were lifted up in a cheer, the applause being accompanied by music, many military bands being stationed in front of the palace.

The Queen was dressed in black, and her carriage, drawn by eight horses, was guarded by her sons and grandsons all of whom rode in full uniform.

On the procession nearing the abbey the troops saluted, guns were fired, the bells of the churches rang out merry peals and flags were run up, the cheering being continuous until the Queen passed in at the west door.

After passing through the vestibule, her Majesty was conducted to the grand dais under the lantern tower. She was surrounded by thirty-two members of the royal family. The scene in the abbey when the Queen entered was dazzling. Ten thousand people were seated. They all rose, and the women discarded their wraps, revealing the full splendor of their beautiful attire. Three tiers of galleries had been built in the abbey with seats for 10,000. The peers and their wives were seated in the south transept; the Embassadors and the diplomatic corps were seated to the right and left of the peers; the members of the House of Commons were placed in the north transept; the seats for members of the reigning families of Europe, etc., were within the communion rails. All the learned societies and corporations were represented, while the notables of law, science, art and agriculture and workingmen's representations from all parts of the kingdom had seats allotted to them.

The Queen, ascending the theatre, passed on the south side of her throne to her chair of state on the southeast side of the theatre, being the recognition chair, and after her private devotion (kneeling on the fald-stool) took her seat, her supporters standing on each side; the noblemen bearing the

four swords on her Majesty's right hand, the sword of state being nearest to the royal person.

Here was placed the throne or chair of state, facing the altar. Its sides were hung with gold lace of great richness and elegance, the seat and back being covered with crimson velvet, on which the royal arms were splendidly emblazoned, and the pillars, flutings, etc., being of burnished gold. There was also a footstool corresponding in every particular with the throne itself. At each corner of the theatre were semi-circular rails, within which the heralds and yeomen of the guard, bearing their partizans, remained during the ceremony.

When they were seated, the Archbishop of Canterbury and the Dean of Westminster had taken their places within the sacrarium, and begun the service by asking of God a blessing upon the Queen. The "Te Deum Laudamus" was then sung by the choir to music composed by the Prince Consort, the Queen having so requested. The Lord's Prayer was then said, the responses (adapted to the occasion) were intoned. Then three special prayers were offered, and the lesson for the day read (1 Pet. 2:6-18).

When the benediction had been said, the Queen's sons knelt before her and kissed her hand, after which they arose and her Majesty kissed each upon his cheek. The Princesses next advanced to the Queen and kissed her hand and she kissed them all, favoring some twice, making an unusual demonstration over the Princess of Wales and Princess Beatrice. The other relatives of the Queen then saluted her, and she shook hands with some and kissed others, kissing the Crown Prince Frederick William of Germany twice, very heartily each time. At all this the congregation applauded warmly. After the royal salute had been made the Queen descended the dais and moved out of the abbey, preceded by the royal family, the congregation standing and cheering with fervor all the while.

The following is President Cleveland's letter presenting his jubilee congratulations to Queen Victoria:

Grover Cleveland, President of the United States of America, to her Majesty Victoria, Queen of Great Britain and Ireland and Empress of India—Great and Good Friend: In this jubilee time, and on behalf of the people of the United States, I present their sincere felicitations upon the arrival of the fiftieth anniversary of your Majesty's accession to the crown of Great Britain, and I but utter the general voice of my fellow-countrymen in wishing for your people a prolongation of a reign so marked with advance in popular well-being—physical, moral and intellectual. Justice and not adulation leads me to acknowledge the debt of gratitude and respect due to your personal virtues for their important influence in producing and causing the prosperous and well-ordered condition of affairs now generally prevailing throughout our dominions. May your life be prolonged, and peace, honor and prosperity bless the people over whom you have been called to rule. May liberty flourish through your empire under

just laws, and your Government be strong in the affections of all who live under it; and I pray God to keep your Majesty in his holy keeping.

Done at Washington, this 27th day of May, A. D. 1887.

GROVER CLEVELAND.

By the President:

THOS. F. BAYARD, Sec. of State.

The *Argonaut* of this city deals trenchant blows against the iniquities and corruptions of the Romish church. Its course on the great question of Home Rule for Ireland accords with the views of the Presbyterians in Ulster. In its issue of the 18th there is an able article, that we would give entire to our readers if it were not for its length. It is in part as follows:

Rarely has it occurred in England's long and eventful history that its Parliamentary authority has been subjected to so severe a strain as it has recently endured in its contest over Irish politics. Irish politicians, for the first time in Ireland's long and bloody history, have found themselves united and in subjection to a Parliamentary leader; not a hot-brained, impulsive Celt, but a cool-headed, even-tempered, stoic Saxon; not a papist, fuming and frothing at the mouth in vain and empty talk, ostentatiously strutting as an independent while on dress parade, while secretly and in servitude taking his instructions from priests within the cloister; but a well-poised, self-reliant, clear-brained Protestant, who is honest and in earnest in his endeavor to secure independent nationality and home rule for Ireland. While Parnell has exhibited little scruple as to his mode of warfare, and little respect to law, and has looked upon England as his enemy and the contest as a period of war; he has displayed the courage of leadership, and had power to silence the clamor of Irish politicians and compel the subservience of popish priests. If he has linked himself with criminals to advance the Irish cause, and with expedients at which honorable men would revolt, and had the assistance of allies with whom none but the desperate would associate, we may find some apology for him in the hopelessness of the conflict in which he found himself engaged. By a remarkable somersault, Gladstone, inspired with an ambition that overleaped itself and fell on the Irish side, stung with Parliamentary and popular defeat, lost the calm consistency and courage that had distinguished a long and successful Parliamentary career, and became an ally and whipper-in of Parnell—loaned himself and his magnificent power in debate to the Irish conspiracy; like Cataline, conspired against his country; and, like Jefferson Davis, sought means less honorable to divide and destroy the imperial union. This Parliamentary contest has been brought near its close by passing the "cloture," which cuts off debate. No more serious blow could be struck at Irish patriotism than to prevent its talking. After four months of angry, passionate, undignified debate, during which period all healthful legislation has been impossible, it has been made clearly to appear

that the Irish and their English, Scotch and Welsh confederates had conspired to obstruct all legislation that would impede the march of the allies to Dublin Green, upon which they were to build an Irish Parliament, and around which they were to construct a Papistical State that in subserviency to Rome would have made Ireland in all respects a Roman Catholic Church power. Church and State, with State submissive to the church; a Roman Catholic school system, with Protestants, their lives, their property, and their interests, at the mercy of an ecclesiastical power that in unrestrained exercise has ever displayed itself the unrelenting enemy of every religion, government, and individual that did not yield to it unchallenged and undisputed supremacy. Civilization is profoundly interested in this parliamentary conflict, for if the law cannot be maintained in Great Britain, it is imperilled everywhere. If the tenure of landed property can not be held inviolate in Ireland, there is no spot of earth that any individual can call his own. If personal liberty can not be guarded by English courts, and if the mandate of her majesty's writ may not run within the limits of the British Isles, and the courts have jurisdiction within the English realm, then there is no government on earth strong enough to preserve the lives and protect the property of its subjects, and no country that can give assurance of strength sufficient to guard its soil from anarchy, confusion, and chaos. In other lands, the collapse of English government by the triumph of a rebellious, political, and ecclesiastical conspiracy, would be an evil example, and perhaps attended with dangerous attempts at revolution; but in the United States of America, with its ten millions of folk with Irish blood, its other and added millions of Papists, its growing class of discontented labor, its ever numerous class of demagogue politicians, the mercenary cha actor of its press, and the cowardly character of its political leaders, the triumph of the Irish over the English, and the successful conspiracy to divide and destroy the authority of England in Ireland, would be followed with consequences most dire. We should find ourselves in no distant future involved in a religious and class war. Independent Ireland would find cause of war against England, and there would be no power this side the providence of God that could prevent the Irish and Democratic politicians from dragging our country into a conflict with England. There are causes now existing, lurking memories of the past, that could be fanned into a conflagration that no party within this republic could withstand and live. War would be inevitable, and in that war, and under it, there would exist a conspiracy to give authority, in this republic, to the Church of Rome, which would not be submissive to the constitution and laws as they now exist. Hence, we hail this Irish defeat in the English Parliament as a triumph of civilization and civil liberty; as an American victory over the Pope's Irish within our own borders, that gives assurance of future repose.

"He Giveth His Beloved Sleep."

BY MRS. JESSIE ELDER.

"He giveth His beloved sleep,"
When the work is done and the
struggle o'er.
When their eyes are at rest who cease
to weep,
They shall pass through the open
door—
The open door of God's gracious love—
Where night shall be no more.
No more night of anguish, doubt and
pain,
No weary watching in the parting
hour;
The outstretched hands our dearest to
retain
Fall limp and nerveless fronting
death's grim power;
Our solace, that they taste the blessed
sleep,
The tired one's heavenly dower.
"He giveth His beloved sleep,"
That restful sleep, profound, calm,
and serene.
Who soweth well the gain shall surely
reap;
The reaper shall the glowing harvest
glean,
The golden sheaves with mercy sweetly
bound
And life and light between.
Ye toilers of the earth, look up, nor
faint,
A little longer still your vigils keep;
Beyond the gates of time from sorrow's
taint
Into the promised rest your souls
shall leap.
The father shall his weary saints receive
And give his loved ones sleep.

Weeds.

We are hoeing in the orchard to-day. A few weeds have started since we cultivated it. They will not average one to a square yard. They are very small. They look very innocent. Some of them are quite pretty. But we cut them all down. If one of those weeds should say, "O spare me, I am a harmless little thing; and surely there is room enough in your great field for those trees and for me too. I don't want to supplant them. I could not if I would. I only ask you to let me grow under their shadow." What would we say to this appeal? Would we not reply, "You are little now, indeed, but if we leave you you will grow. In a few weeks you will be large enough to steal moisture from the soil that will affect the growth and fruitage of the trees. The nourishment you would abstract would make several pounds of apples or pears. We plow and fertilize and irrigate here in order to get fruit; and in this effort you will oppose us to the extent of your ability. You are a thief and a robber. But this is not all. If we let you grow you will go to seed. You will scatter the germs of a wide growth of weeds on this mellow soil and next year we shall have to cut down thousands of your children. No, no, little weed, though you look so innocent, you are dangerous and you must die."

"But," persists the weed, "did not God make me as well as the tree? What right have you to destroy so ruthlessly anything that he has created or even permits to grow?"

And then we have to go to the Bible. We remind the weed that he is not even named in the first or second chapters of Genesis. The earliest mention of him is in Genesis 3:18.

When God cursed the ground after Adam sinned, he said to him, "Thorns also and thistles shall it bring forth to thee." Weeds sprang up outside of Eden as one of the consequences of the fall. They belong not to the earth in its natural, but in its fallen condition. God permits them to grow in order to increase the toil and sorrow in which we are to earn our daily bread. The locusts that devour our harvests and make our fruitful fields as barren as the desert, are creatures of God. They are beautiful, too. But shall we therefore yield to them and slave that they may live? There are a great many creatures of God in this fallen world that we must fight against. We don't live in the garden that God beautified and blessed, but outside of it on the soil that has been blighted by sin."

While hoeing these weeds in the orchard I could not help thinking about the weeds that spring up in our hearts. They are evil thoughts and desires that soon grow into evil habits. How innocent they seem at first. They start up in the soul of our fallen nature as spontaneously as weeds. They are not exotics that we have to import. They appear without any seed sowing or planting. And for this reason men say that we have a right to let them grow. But if a habit is useless, if it consumes time or money that might be profitably employed, then it is a weed. It is not merely a cumberer of the ground, but interferes with the growth of the plants of righteousness and ought to be destroyed.

Nothing in this world, except weeds, grows so rankly as evil habits. An indulgence that looks to-day like that tiny green shoot from a thistle seed will soon become a hedge of thorns. The soil of our moral nature, corrupted by depravity, is full of germs that are ready to spring up and choke away every growth of the good seed of the kingdom. Our business is to watch for these weeds and to destroy them relentlessly as soon as they appear. This is the work of our probation. Upon our doing it faithfully depends our success in this life and our happiness in the life to come.

It will not do for the lazy and self-indulgent to say, "I have a natural appetite for this thing. God made me to love it and to desire it. It is one of his good creatures and it does me no harm." This is what the drunkard says when he begins to take a little wine to help digestion or to enliven social intercourse. That single glass a day is like the weed in the shadow of my young fruit tree. It is the germ of a possible growth that may blight the hopes of the soul for time and for eternity. It is our duty to look ahead and to inquire what is the tendency of such things. Those weeds in my orchard may die for want of moisture. Gophers may eat their roots and destroy them. But I won't trust to such contingencies. I know that they may live, and if they live they are bound to grow, and therefore I cut

them down. And so ought every man to reason who is tempted to form any useless habit. It may not live until it becomes a tyrant. But that has been the history of such habits in thousands of instances. The history may be repeated in your case, and the only way to be sure that it will not is to kill the habit as soon as it appears.

I am sick and tired of hearing people say "It does no harm." "It is an innocent indulgence." The question for an intellectual and moral being to ask is "Will it do any good?" Life is too short and the interests depending upon it are too momentous for us to waste an hour or an energy upon things that are useless. If there were in pleasurable indulgences the tendency to positive evil, we cannot afford them heart-room any more than I can afford these weeds orchard-room. We need all the soil within for the germination and culture of truth and purity and love. John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The world is not all vice and crime. But it is, in its whole native growth, ungodly. All our devotion to it—its interest and its customs—interfere with that full consecration of the soul to God, in which only it can live. Let us uproot every thought, feeling or habit that does not tend to promote our growth in grace. Thus only will we be as wise as the orchardist who will not spare any weed that may possibly injure the growth of his trees.

RUSTICUS.

Theology for the People.

WILLIAM ALEXANDER, D.D.

Having in former papers proved that the Bible is the word of God, we may now open its inspired pages, and without any illogical assumption use its testimony in proof of doctrine. We shall not, however, deprive ourselves of any aid which may be derived from the light of nature, in the broadest sense of those terms, as including the works of creation and providence. We have God's revelation of himself in two volumes, his works and his word, and we shall use both. "There are two books from whence I collect my divinity besides that written one of God, another of his servant nature, that universal and public manuscript that lies expanded unto the eyes of all: those that never saw him in the one have discovered him in the other" (Sir Thomas Brown).

As we are not writing for the learned, nor for theologians, but for the more intelligent and thoughtful of the common people, our discussions are not designed to be exhaustive; but at the same time we shall try to see that they are not superficial and unsatisfactory to those for whom they are primarily intended. Our aim will be to go to the bottom of things, and at the same time, by the use of plain English, and the avoidance, as far as possible, of technical phrases and words from for-

eign languages, to be clearly intelligible to all who care to know anything of the subject discussed.

Of course theology is largely conversant about God. And the first question that confronts us is, Can God be known? In other words, Is God an object of knowledge? There are three answers which have been given to this question:

1. The first is that of the atheists and the agnostics. Atheists deny the divine existence, and of course if there be no God he can not be an object of knowledge. Agnostics neither affirm nor deny the existence of God, but deny that he can be known to us. If there be a God who is not and can not be to us an object of knowledge, it is very much the same as if there were no God. Atheism and agnosticism, therefore, come practically to the same thing. An unknown and unknowable God is to us the same as no God.

2. The second answer, which seems to go to the opposite extreme, is that of the pantheists and some of the deists, which affirms that God is not only an object of knowledge, but that he may be so fully known that he is not even incomprehensible. As pantheists maintain that the human mind is one of the modes in which God manifests his existence, and that in fact we are ourselves a part of God, so the knowledge of ourselves, as given in consciousness, is a knowledge of God. We know God just as we know every thing else within and around us. While Deists admit that God has a personal existence, distinct and apart from the world, they hold that he is so fully revealed to us in his works of creation and providence that we have no need of any further revelation; they affirm that we know all that we need to know, and, in fact, all that we can know of God without the Bible.

3. The third answer is that which is returned by all orthodox Christians, and which may, therefore, be called the church doctrine on the subject. The Christian church has always maintained, (1) That God is an object of knowledge, though incomprehensible. We know God, but cannot comprehend him, or fully understand him. I know a thing when I perceive it as true or as existing, or when it is expressed in terms which are intelligible. I understand it when I not only know it, but comprehend it in all its extent, and in its logical relations to other truths. Des Cartes illustrates the difference between knowing and understanding by the difference in the knowledge which a blind man would obtain of a mountain, and that of an object which he could hold in his hands, or embrace in his arms. In like manner we know God certainly, but do not fully comprehend him. No one "by searching can find out the Almighty unto perfection," (Job 17:7).

(2) That the full and adequate knowledge of God belongs only to the Son; and the true knowledge of God belongs only to those to whom

the Son shall reveal him. It follows, therefore, that God is not truly known by the wicked, because of the enmity of their hearts toward him, and the prejudices and blindness of mind arising therefrom.

(3) The true knowledge of God, that is, the knowledge of God as he is, includes not only correct intellectual conceptions, but also right spiritual apprehensions of him. God is truly known only by those who love him, and have been enlightened by his spirit. "Blessed are the pure in heart; for they shall see God." And the pure in heart know more and more of God in proportion to their sanctification or holiness. In his light we see light. We know him in proportion as we become conformed to his will and image. "This position is strikingly illustrated in Christian experience in all ages, in an Augustine and Edwards some times to such an extent that an enrapturing sense and vision of Deity fills the soul" (H. B. Smith).

It is said of Rev. Dr. Samuel Spring's conversion in college, that "his mind had been exercised, not a little, on the manifestations of the divine perfections in the works of nature; and being called upon to explain and defend the Copernican system, in the presence of his class, he became so overwhelmed with a sense of the Divine majesty that he burst into tears" (Sprague's Annals).

Reader, what do you know of God? Have you ever sought his favor, or made him your friend?

To that "Anxious Mother."

In the last OCCIDENT "Rusticus" writes on "Dancing," at the request of "an anxious mother." It seems to me the Scriptures give us higher ground from which to meet that and all kindred questions.

1. The Christian life is a new life. "Ye must be born again," John 3:7.

"If any man be in Christ he is a new creature." 2 Cor. 5:19.

2. The new life is entirely distinct from the old.

"Old things have passed away, behold all things are become new." *Idem.*

"Ye are dead and your life is hid with Christ in God." Col. 3:3.

The pleasures of the old life are to have no more influence upon the "new creature" than upon a dead person.

3. The law of the new life, viz.: "Whether therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

There are some things we must do which have no moral influence. It makes no difference morally whether I go down to the city on Sutter street or some other. To such questions no reference is had in, "do all to the glory of God." Dancing and kindred questions belong to the category of moral questions. Can you glorify God by dancing? If you can, do it. The question is not merely will it dishonor God, but will it glorify him? We are not simply responsible for not dishonoring God. We

are under obligation to make everything we do, if it contains the moral element, glorify him. The scriptures hold the "new creature" to this ground.

"Honor God with thy substance." Prov. 3:9.

The gold and silver are God's. We are only his stewards. He will "reckon" with us.

"Glorify God in your body," 1 Cor. 6:20.

"Let your speech be *always* with grace." Col. 4:6.

To the "new creature" come those words "Ye are not your own," 1 Cor. 6:19. God has bought him for his own exclusive use.

"Wist ye not that I must be about my Father's business?"

The great mistake we Christians make, is in failing to show that our pleasures come to us by and through our new life. We have need to show that we have some thing better than we had before we became "children of light." It is no task for a tube rose to be sweet, nor will it be for the one in whose heart "the love of God is shed abroad by the Holy Ghost." It is no task for a bird to sing, nor should it be to one, to whom the power has been given, to become a son of God. If we be risen with Christ it is no task to set our affections upon things above and not on things on things on the earth. "Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man." Ecc. 12:13.

MONTANACUS.

FOR THE OCCIDENT.

Reuben.

BY MRS. J. B. RIDEOUT.

In a little graveyard on the broad prairie in Kansas, stands a marble slab. It is but small and plain, yet the words chiseled thereon tell the passer-by that a hero rests below.

Strangers who hear the story think it was the last act of Reuben's life which made him a hero, but we who were well acquainted with him thought his daily life a heroic one.

His father, John Hamilton was what his western neighbors termed a "mighty shifless man."

After Mrs. Hamilton had nearly worn herself out in an endeavor to support her family, her husband's relations wishing to be rid of such a burden, had raised the money to send them west, and buy them a team and a few other necessary articles after they were there.

They found the land cheap and very productive, and if Mr. Hamilton had exercised any energy they might have made a comfortable home, but the weather was too hot, or too cold, or else it looked as if it might rain or something else happen, and so he lounged around willing to let things take their own way, and a wretched way it would have been but for Reuben their first-born son. He was his mother's pride, her comfort, her little burden bearer she called him over and over to herself, whenever she felt disheartened. \

Instead of inheriting his father's easy ways, it seemed as if the energy and thrift of several New England forefathers had settled in this enterprising boy.

Before coming west his sister Jennie, two years younger than himself, had been very delicate and not able to do any of the work. So while his mother was sick he arose at the first glimmer of dawn and, after an hour's hard work out of doors, went to his mother's assistance, cooking the meals, washing the dishes, and attending to the wants of the little children, with the gentleness and deftness of a girl.

Their first western home had been a *dugout*, but after that caved in with the heavy spring rains, it was Reuben who suggested that they build a log cabin.

His father graciously gave consent promising to get at it as soon as the weather became cooler.

But Reuben knowing how hard camping made it for his mother could not wait. They were fortunate enough to have a few acres of timber on their claim, and whenever he could take an hour's time from his farm work, he spent it in the timber preparing the logs for a cabin. It was Reuben who hauled the logs to the spot where they were to be put up, and invited the neighbors to assist in laying the walls. Then with the help of the younger children he cleaned away the sods, making the earth floor level and smooth and covered the roof and made it ready to live in.

It is true his father told him how to do it, and worked at it himself a few minutes at a time, when he was in a right mood, but nearly all the work and the burden fell on Reuben.

They had just moved into their new cabin, when Mr. Hamilton died very suddenly with a congestive chill, and although they had suffered daily from his shiftlessness, they had always been very loyal to him as husband and father, and had uttered no complaint, and as they gathered around his lifeless body, they had only good words to say for their dead.

"We shall miss father ever so much, but you must not grieve so mother dear, you have the rest of us you know, and you must let me bear your burdens for you now, and we children will all be loving and obedient. Won't we children?" and five small hands were raised and five heads nodded assent very earnestly, "And we will work as hard as we can so you and baby Arthur will not suffer for anything," and again the hands went up and the heads nodded.

The neighbors gave the sorrowing family their assistance and words of sympathy, but some of them said it was a good thing for Reuben, as he would now have one less to feed and clothe. But Reuben who was only sixteen at this time, felt a greater weight of responsibility now that he knew all the maintenance of the family depended on him. But he bravely took up the burden and

went ahead, always cheery himself so as to cheer his mother.

He had one uncle who was quite wealthy and who had only one son. As they were starting for the west, this uncle said to Reuben's mother, "I am bound that Sammy shall have a college education, and if you will leave Reuben here he can go with Sammy."

But the worn-out, homesick mother made reply, "It is hard enough to go among strangers when I have all the children with me, and I could not do it if I left Reuben behind."

It was not long after Mr. Hamilton's death when Mrs. Hamilton received a letter from this uncle. After reading it she went to the field where Reuben was at work, and handed it to him saying, "I shall leave it for you to answer this letter just as you think best, and I do not want you to ask my advice or say anything about it until you have decided."

After expressing his sorrow for his brother's death and telling of his own sad bereavement, he had written, "Of course as Sammy has died, all my plans have proved a failure, and so I make you this offer: If Reuben will come here and be a son to me, he shall be my heir and I will give him all the advantages in business and education that my boy would have received, and furthermore, I will send you money enough to keep you and the other children comfortable, until they are large enough to take care of themselves. Hoping that you will consider your son's best interest rather than your own feelings, I remain, etc."

Reuben sat down and studied long and earnestly over this letter. It had been a great grievance to him that he could not have an education, but he had endured it with patience, knowing that it could not be helped, but here was the chance he had longed for, an opportunity to secure an education, and the privilege of taking a place with others to climb up the ladder of fame. If he refused this, he knew he would never have another opening, but could he conscientiously accept this offer? If his uncle had directed him to bring his mother back to live near him, it would have made all the difference in the world, but it seemed as if his uncle wanted him to leave her where she was, and could he leave his mother in her lonely widowhood? He ate his supper in silence and then answered the letter, and this is the decision the true loving heart made:

DEAR UNCLE:—Mother gave me your letter without one word of advice, and told me to answer it just as I thought best. I am very sorry that cousin Sammy died, and I thank you for your kind offer, but I must respectfully decline it, for I know God would never bless me if I should leave my poor mother and the children alone among strangers. Mother could live more comfortably on the money you would send, but I think she would rather have me, for whenever I am obliged to go away

for a short time, she says, "Hurry back Reubie, it is such a comfort to have you home," and what would she do if I went away, never to come back to her again. No uncle, I can never desert the dear little mother not even for all the learning and wealth in world."

When this letter was written Reuben felt all right once more, and taking it to his mother he said, "Well mother you are not going to get rid of your bad boy so easily as that, I've told uncle Samuel I'm going to stay in Kansas."

The tears gathered in his mother's eyes as she replied, "I know it would be better for you to accept the offer, but the dear Lord alone knows how I could have lived without my dear boy, and I only wish every mother's boy was bad in the same way."

Reuben put all thought of a different life away, and went on doing the very best for the family that he could.

Through the fall and winter he succeeded in finding work enough to provide food and clothing for all, but they were very uncomfortable in the little cabin.

Mrs. Hamilton, knowing how hard it was to make even a living, never mentioned their need of more room; but Reuben was always trying to think of some plan which would enable him to procure lumber for an addition to the cabin.

In those days men of means bought cattle in Texas, and after herding them on the rich prairies of Kansas through the summer, would drive them to some railroad point and sell them for a large profit.

One of these men, Captain Jarvis, brought his sons from one of the Eastern States to spend a year on the plains. The change from the restraint of their city school life to the entire freedom of this new one was so great that their father soon found them growing wild and reckless. He concluded the best way out of this difficulty would be to find some steady, trusty boy of their own age, who had been more used to Western liberty to live with them.

After making inquiries he went to Reuben and said: "I am going to drive my herd to Independence soon, and leave the boys there a couple of months to have a little fun, and I want a steady boy to go with them. If you will go, I will give you twenty-five dollars a month, and the boys will take you around with them and let you see a little of life; but you must always keep a cool head and not let them get into difficulty or danger."

Reuben thought this a good opportunity to earn money to build a house, but he replied, "It is a pretty good offer and I'll talk it over with mother and let you know to-night."

"H'm, tied to your mother's apron strings are you, young laddie? Well never mind, see the old lady, if its necessary, I'll call at sundown, but you're about old enough to be your own boss."

Reuben was quite elated over this good fortune and hastened to tell his mother.

She listened quietly and then said: "Do not set your heart on going, for I cannot say I approve of the arrangement. The different life that you would lead might make it harder afterwards for you to go on as you have been doing, and you know Robert without a leader, is not very, very trusty. I would rather go without any other house and keep you with me. Perhaps I am foolish, but you have been my *stand-by* so long, it would be hard to keep house without you; but I shall not forbid your going if you insist."

"You know, mother, that you will not have to forbid. My first thought was to make you more comfortable. The Captain will pay me ten dollars a month more than they will pay on a farm, but I am willing to stay at home if you think best."

"I do not like to interfere with your plans, for pleasure or profit, Ruebie, but I do think it is best."

To Reuben, who had never had a holiday since he had been large enough to work, the prospect of spending several weeks in a city with other boys had been very enticing, and when the boys came with their father, and he saw what fine horses they rode and how jovial and pleasant they were, and thought of the good times he might have had, it is true he felt a pang of regret, but he said bravely, "I cannot work for you, Captain Jarvis."

"Nonsense," cried the Captain. "I'll bet your mother is one of these soft-hearted kind and thinks something dreadful will happen to you if you get out of her sight. Go, tell her I'll take good care of you."

"I guess I could take care of myself," said Reuben laughing. "That is not the trouble. Father is dead, and it is hard for mother to stay alone."

"That's all nonsense; just let her see twenty-five dollars and she'll get reconciled to staying alone."

Reuben shook his head, and Fred Jarvis asked, "Did your mother say you could not go?"

"My mother's wish is always enough. I never wait for a command, answered Reuben proudly.

"You're a queer chap anyhow. Come on, boys," and away they rode.

Because he had been defeated in this plan was no reason for Reuben to give up trying some new one and a short time after this, the cattle train hauling supplies to the Indian Agency suggested the idea, that if he had hay to sell through the winter, the teamsters would be likely to buy from him. He went to one of the neighbors who had a mowing machine, but whose horses had died the winter before and asked if he could hire the machine. The neighbor said he could have it and pay for the use of it in hay. This just suited Reuben, and he told his mother about the plan, concluding with "If you can approve of this, and it should happen to be a stormy winter,

I am certain I can make enough to build you a house."

His mother thought it a good plan, but laughed at his enthusiasm and told him not to aim too high.

[TO BE CONTINUED.]

The Presbyterian College.

For several years past the Synod of the Pacific has been appointing "College Trustees" every year. These Trustees have held meetings, viewed grounds offered to them, adopted a curriculum, and initiated a course of instruction. Nearly two years ago a "Horarium" was published, showing the amount of instruction given in college studies by the professors in the Theological Seminary of San Francisco. A part of this instruction was given at Berkeley, and this has been continued up to the present time.

At the April meeting of the Presbytery of San Francisco, held in the First Church of Oakland, the retiring Moderator (who had also been chosen President of the College,) made a plea for a Christian college. The discourse was printed and largely circulated throughout the State. In it he says: The experiment of collegiate instruction last year in connection with the Theological Seminary of San Francisco, has shown how easily such a college could be built up in that city. The resources of the State University at Berkeley are at our service, so far as we may need them. Similiar facilities may, perhaps, be available elsewhere. . . . Or, it may be best for us to start alone. Possibly one community or one person will furnish the grounds and buildings, and another the endowment. . . . Somewhere near this bay we must have a college, and we must have it soon."

In a note he quotes also the last Report of the President of the University, saying, "Either on the beautiful grounds of the University, or near there, such colleges could be erected. . . . Any desired curriculum could be prescribed. . . . The effect of such a school as this near our present colleges, would be to direct the attention of *all* our students in the right way," etc.

Attention being thus called to the matter, the Presbyterian ministers discussed it at their meeting in San Francisco last Monday morning. It was but natural that there should be a difference of opinion upon the subject—some agreed with President Holden that the effect of such a school upon the University students would be good; others fearing that the effect of the University upon such a school would be bad.

No one disputes the fact that the University is *not* a religious institution. No one *wishes* it to be so. Yet, we suppose, every one would be glad to have a "Home" near that institution where the young students could be cared for as they cannot be cared for by State authority. Christian parents throughout the State doubtless would be glad to have

a "Christian Home" in which their young people might live while receiving instruction in the University where they might have distinctively Christian nature and Biblical instruction, such as cannot be obtained at the University.

It cannot be denied that some boys have gone to the University without a doubt of the faith in which they have been brought up, and, while there, have fallen into evil habits of thought and action. And it is not strange if those not familiar with the facts in the case attribute this result to the instruction they receive rather than to the lack of instruction.

None know so well or deplore so greatly as the Christian people of the UNIVERSITY and of Berkeley the fact that the life of the undergraduates here, outside of recitation hours, is so desultory and uncared for as it is. But what can be done in this *by the State?*

The President and Professors of the University and the citizens of Berkeley alike, would rejoice at the establishment here of Christian homes and Christian schools for the care of undergraduates from Christian families. We believe that long experience in England, Canada and the United States has shown the desirability of utilizing our educational "plant" to the best advantage by locating our institutions together as far as possible, instead of duplicating them unnecessarily. But we are not surprised that elderly men who for years have been identified with denominational instruction, hesitate and have more fear of the secularization of religion than hope of the sanctification of secular study. We submit to our contemporaries, who with us desire the location of denominational colleges on this side of the bay, that the way to secure this result is not to denounce those who wish to *secure* the religious training of youth, but to show that it *can be secured most effectively here*. For ourselves, we do not believe that there is any conflict between science and religion. But if there should be, we should have no fears of the result. A Christian college here, using the courses of study in the University so far as it chose, would be in a position to show to its students during the whole of their course how all their scientific studies but

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New Publications.

THE APPEAL TO LIFE. By Rev. Theodore T. Munger. 12 mo. Cloth. Houghton, Mifflin & Co., Boston. For sale by A. L. Bancroft & Co., San Francisco. Price \$1.50.

THE APPEAL TO LIFE, the last publication from the pen of the Rev. Dr. Munger, contains ten of his sermons and four discourses "not written to be preached." The author well sustains his reputation for elegance of diction, purity of style and largeness of originality. There is also much in the volume that evidences breadth of thought, perspicacity of understanding, loftiness of piety and greatness of purpose; much to admire and that furnishes material for earnest consideration. Dr. Munger's tendencies have always been too pronounced to render it at all surprising that many of his utterances in this work are heterodox; the wonder would be if they were not so. Some of these sermons and discourses fairly bristle with hostility to orthodoxy. It is amusing, if not edifying, to find one who is so angry with the "dogmatists" such a dogmatist himself.

Our author's assaults on Calvinism are so persistent and vindictive that one is apt to inquire whether he has any personal grievance against it; but no one ought to know better than he that bald assertion is not argument. At page thirty-nine he affirms of Calvinism that "its weakness and its downfall are due to the admissions it is forced to make in behalf of infants—admissions wrenched from the system by the demand of the heart crying for its own, and by the imperative sense of fairness lodged in every breast. If exceptions to the inexorable grinding of the system can be made for infants, why not for others? Through this grudgingly accorded exception—for Calvinism still asserts that only elect infants are saved—the whole system is flowing out, as pent waters seek the narrow fissure through which they press at first drop by drop, but at last with their whole current. It is a significant fact that these ancient systems of theology, for the most part, break down over infants." Now what does Calvinism affirm? No more and no less than that God is supremely sovereign, and in all things does what he will, though always consistent with infinite righteousness and love; that infants are necessarily dependent on God for salvation; and, hence, that they are saved, not because they are infants, but because God chooses to save them. No one more positively than Dr. Munger insists on the supreme sovereignty of God, and "no man could believe more fully that God, and God only, saves us" (p. 182); therefore, it is inconsistent in the extreme for him to find fault with those who simply bring those principles to bear practically. Though in our author a Daniel be come to judgment, it remains for us to discover that our system of theology is breaking down over infants, or "flowing out" through any "narrow fissure."

Passing by much beside that is controvertible and obnoxious to the truth, we come to this statement (p. 205) in the sermon, "Faith essential to Righteousness." "The secret of Christ's life, that so eludes all his biographers, and still more eludes the dogmatists, was a faith in God in behalf of his nation and of humanity and of himself that still held firm while the nation, humanity and himself passed under death,—counting that God was able to save,

and would save, each in spite of death." These are bold assertions, indeed; no less than that atonement for sin was not the chief, if any, purpose of our Savior's life and death, and that God has suffered every biographer of his Son, and every dogmatist through all the Christian ages, to labor under tremendous delusion, reserving the honor of discovering the secret for Dr. Munger. We confess that the dark shade of this fatal blunder rested upon us also: we had long cherished the conviction that while, doubtless, Christ sought to leave, and succeeded in leaving, us his most illustrious and perfect example of the need and blessedness of rendering trustful obedience to God, even unto death, the "obeying, trusting, and dying Christ" had also a still higher object in view—namely, to offer himself to God in our stead as the perfectly obedient and trustful representative man, and the perfect atoning sacrifice for human disobedience and mistrustfulness; and we based our conviction on what Isaiah and John and the other inspired foretellers and biographers of the Christ declared concerning him. But the gospel according to Theodore T. Munger has now been placed in our hands—light dispels our darkness. "Gospel!" "light!" did we say? Paul's warning is pertinent: "There are some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, should preach any other gospel unto you than that which we preached unto you, let him be anathema."

Our author may or may not regard it as a slander to say that he is pantheistic, but the following savors strongly of that system: "What is the bond or relation between creation and its source? For we cannot escape the conviction that the relation is *organic*" (p. 241). That he is an evolutionist of the most pronounced type there is no doubt, and he labors hard in his essay, "Evolution and the Faith," to show that no real disagreement exists between the Darwinian theory and the Christian religion. It is possible to be a believer in both; it is not essential to slack in the least degree one's hold on the doctrine of one personal, almighty, all-designing, all-creating God, in order to accept that of the evolution of man from fire-mist down or up, through untold æons, countless generations of lowly life, dragon great and brute beast, to the intelligence and consciousness and all that constitutes humanity—the image of God which we are. The Prime Cause, the Vital Force presides in and above and behind all; those are but modes of his operation, manifestations of his eternal design, leading up to the crown and final form of creation—man. To be the result of evolution is to be united with nature and with God; for in all its fields and in all his work, alike in the moral and the physical worlds, it is found in play. Such, in brief, is the argument of our author. The question how and with what material the Almighty wrought ere he breathed into primeval man's nostrils the breath of spiritual life, and thus impressed on the plastic clay the image Divine, is one of very great interest, and may be diligently, though reverently, pursued; but let the inquirer take heed that he be not ensnared by the sophistries of science, so-called, into a rejection of any inspired truth. True science is the handmaid of faith and leads the believing soul nearer to God.

While deprecating Dr. Munger's pur-

blindness in regard to many essentials of the Christian faith, it is pleasant to notice his strong advocacy of such doctrines as the immortality of the soul; the need of righteousness; the blessedness of faith and love; the Divinity, incarnation and resurrection of the Christ. The last essay in the volume under review, "Music as Revelation," is delightfully charming, powerful, soul-stirring, masterly production. It will be read with unspeakable pleasure by all lovers of music, and should be carefully studied by all who would degrade to the service of vice and folly, or totally or well-nigh banish from the services of the sanctuary this sublimest of the arts—this "art-path to God." Who may not heartily assent to such sentiments as these?—"We have in music the art form that is not only fitted to express our religious feelings, but is wholly fitted for nothing else. I mean that music is creatively designed for religion and not directly for anything else. Like all great arts, it has a large pliancy, through which it may be adapted to many uses. Music may be made degrading and a minister of sensuality or trivial pleasure, but never by its own consent nor with a full use of its powers. When music is used to pave the way to vice, certain instruments are rigidly excluded, and the nobler tones are exchanged for 'soft Lydian airs.' This exclusion and perversion every true musician detects as a lack in the music itself, and the spirit of music—like a fettered Sampson—pleads with him for a better use and fuller exercise of its nature. Such use of music is like the look of scorn in the face of beauty; no other face could express the scorn so well, but the beauty is still a protest against its use for such an end; it is made for something better. So music lends itself to almost every human feeling down to the vilest, but always with suppression of its power. It is not until it is used for the expression of that wide range of feeling which we call religious that it discloses its full powers. Then it is on its native heath; it gathers its full orchestra from the organ to the drum, from softest viols and flutes to tinkling cymbals, from instruments of almost passionless dignity; then it covers the whole scale of its vast compass, from one pure note of voice or instrument to its highest possible combinations, from a slumber song to a hallelujah chorus. It is not a matter of fancy, but a fact of science, that music never seems to be satisfied with itself except when it is used in a religious way; it is always seeking to escape into this higher form, even as man is himself. We hardly leave scientific ground when we say that music itself is a holy thing, and is always seeking to create holiness by some inherent law."

T. J. C.

THE LINCOLN LIFE in the July *Century* reaches a point of the very highest political interest, as it includes a full account of the great debate which sent Douglas to the Senate and Lincoln to the White House. In this installment will appear several hitherto unpublished letters by Lincoln, and a characteristic letter by Horace Greeley about Lincoln.

Professor Atwater, of the Wesleyan University, will publish his third paper in *The Century* for July on the "Chemistry and Economy of food." His new article is entitled "The Potential Energy of Food." Professor Atwater says:

The use of oily and fatty foods in arctic regions is explained by the great potential energy of fat, a pound of which is equal to over two pounds of protein or starch."

In the *Magazine of American History* for July, General Arthur F. Devereaux will publish a thrilling account of "Pickett's Charge at Gettysburg," in which fierce battle he was a participant.

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No. 3. [Copyright, March 1887.]

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Children's Corner.

The Little Maid's Sermon.

A little maid in a pale blue hood
In front of a large brick building stood.
As she passed along, her quick eye
spied
Some words on a little box inscribed:
'Twas a box that hung in the vestibule,
Outside the door of the Charity School.

"Remember the Poor" were words she
spelled,
Then looked at the dime her small
hands held,
For chocolate creams were fresh that
day
In the store just only across the way.
But gleams of victory shone o'er the
face
As she raised her eyes to "the money-
place."

But her arm was short and the box so
high
That a gentleman heard who was pass-
ing by—
"Please, sir, will you lift me just so
much?"
(For the tiny fingers could almost
touch)—
The stranger stopped, and he quickly
stood
By the sweet-faced child in the pale
blue hood.

As he lifted her, she gently said,
"Would you mind it, sir, if you turned
your head?"
For you know I do not want to be
Like a proud, stuck-up old Pharisee."
He humored the little maid, but a smile
Played o'er his face as he stood there
the while.

"Excuse me, child, but what did you
say?"
The gentleman asked in a courteous
way
As he took in his the wee white hand.
"I believe I didn't quite understand."
"O, sir, don't you know? Have you
never read,"
Said the child amazed, "what our Sav-
ior said?"

"We should not give like those hypo-
crite men
Who stood in the market-places then,
And gave their alms just for folks to
tell,
Because they loved to be praised so
well;
But give for Christ's sake from our
little store
What only he sees and nobody more.

"Good-bye, kind sir, this is my way
home;
I'm sorry you'll have to walk alone."
The gentleman passed along, and
thought
Of large sums given for fame it brought,
And he said, "I never again will be
In the market-places a Pharisee.
She preached me a sermon, 'twas true
and good—
That dear little maid in the pale blue
hood!"

—Susan Teall Perry, in the Congrega-
tionalist.

He Went Back.

He was a little fellow, not over
ten years old, and he was sitting be-
hind a box over at the Omaha De-
pot the other morning, softly crying
and looking very dirty and forlorn.

"What's the matter?" we asked.
"Hain't nothin' the matter," he
said defiantly, sitting up straight,
hastily brushing back his jacket a
little so as to display the handle of
an old revolver in his pocket. Then
he looked off across the river at the
strange buildings and lost his
bravery, and buried his head again
and sobbed through his tears:

"Oh, mister, I've been runnin'
away, an' I want to go home.

"What made you run away?"

"I thought it would be nice, but it
hain't," and he rested his face in his

hands and looked the picture of woe.
"Dick Dagger had a heap of fun, but
I hain't had a bit."

"Who was Dick Dagger?"

"Didn't you ever hear of him?
He was the boy scout of the Rock-
ies, and I wanted to be like him.
There hain't no Indians what'll hurt
a fellow 'round here, is there?"

"No."

"I wouldn't shoot 'em if there was.
Dick shot 'em, but I don't want to.
I want to get back home, but meb-
by I never will again," and once
more his tears flowed.

"Where did you live?"

"Oh, I lived down at Marion, in
Illinois, and it just about killed me
riding on that old freight-car, an' I
hurt my knee, an' I'm cold and
hain't had no supper, neither. I
wish I'd never heard of Dick—I
don't see how he got along so well—
and if I ever get home again and
see my—my—my—ma—" but the
thought of his mother was too much
for him.

"I don't want to hunt Indians or
bears or nothin', nor rescue no maid-
ens, an' I'm tired of that old thing!"
and he pulled a rusty revolver out
of his pocket that hadn't been fired
for ten years and threw it across
the track. "Please, mister, give me
something to eat an' I'll work all
day for you," and he looked up pit-
ifully and straightened his little cap
on his curly head.

We took him along and he ate
three or four meals in one, but even
after that he didn't say a word about
exterminating the Indians. The next
day a grave-looking father arrived
looking for a very homesick boy,
and they went back together. So
the Government lost another scout,
but an anxious mother got back a
boy who will never run away again.

—Baptist Weekly.

Birdie's Bedtime Story.

"A story! Goody! goody! I will
soon be in bed," said Birdie Brown
as her mother promised to tell her a
story. So the mother began:

"There was a king who had a
little daughter whom he loved very
much. He wanted to make her a
beautiful and wise princess; so he
sent her to a country where she was
to pass through many schools and
learn lessons that would fit her for
her father's home. This kind father
did not send his little daughter alone.
He gave her ten servants to wait up-
on and care for her.

"Two of these servants were to
show her all of the beautiful and
useful things that she would meet
with in her absence, and when she
got homesick they were to bid her
look up and tell it all to father, and
he would hear and comfort her.

Two more were to help the little girl
to hear sweet music and sounds that
would give her joy and pleasure,
and voices that would tell her about
what she saw and bid her always re-
member her father's love. Two
more carried her wherever she went;
and poor indeed she would have
been without these little servants.

Another told her all she wanted to
say to those around her, and sang
hymns of praise to her father, the
king. Two more helped her to do
everything that would give happi-
ness to herself and others about her;
but the last servant was only seen
by her father and herself. When
this one did his bidding, then all the
other servants were faithful and true,
and the little girl was beautiful and
happy. This last servant always
told its little mistress to love her
father dearly and not want to guide
the other servants to do what would
displease him. Sometimes the prin-
cess would say to herself, 'Father is
not here, and I will do what I
please;' then, in spite of this serv-
ant's pleading, she bade him guide
the others into forbidden paths, and
thus brought upon herself trouble
and pain.

"You see that even a little prin-
cess, with ten servants to wait upon
her, may at times do naughty things.

"At last the loving father gave a
command to each of his daughter's
servants, calling them by name as
he spoke. The names and com-
mands were these:

"Little Eyes, look up to God;
Little Ears, hear his word;
Little Feet, walk his ways;
Little Mouth, sing his praise;
Little Hands, do his will;
Little Heart, love him still.

"When the little princess heard
these commands, she made them in-
to one great message for herself;
and when she was tempted to bid
her servants do wrong she would
say, "No, no, I will not, for they are

"Two little eyes to look to God;
Two little ears to hear his word;
Two little feet to walk his ways;
One little mouth to sing his praise;
And one little heart to love him still."

Then her whole soul would be
filled with love to her kind father,
and all wicked thoughts would fly
away."

"Oh, mamma, I understand your
story. I am the little princess, and
God is my heavenly Father. He
has given me the ten little servants
to help me do his will. Mamma, I
think my little heart does 'love him
still.' Isn't it delightful that I am
a little princess? I am going to try
to remember the King's commands.
Will you please teach them to me
to-morrow?"

"Yes, darling. Now shut your
eyes and go to sleep, for the King
likes his little princess to be up in
time in the morning."

"Good-night mamma. I guess I
will not grumble any more about
servants when I have ten of my own.
We are going to be little workers to-
morrow for the King."—Morning
Star.

If tempted not to pray, pray the
more. If tempted to postpone prayer,
pray at that very time; most proba-
bly God has a blessing for you; Sa-
tan suspects he has, or he would not
be so anxious to persuade you to put
off prayer.

As soon as a soul willingly receiv-
eth Christ for its Saviour, then is a

man at rest and within a quiet har-
bor. Christ and his righteousness
like Jonah, calmed the sea of God's
wrath. When Christ is received
by faith, he quiets and stills the
conscience that formerly, from the
sense of God's wrath, raged as the
troubled sea.—[Colville.]

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be sold, for use, except to persons desirous
of obtaining medicinal bitters.

GREEN B. RAUM,
U. S. Com'r Internal Rev.

Washington, D. C., Sept. 24, 1884.

Dear Sir—Why don't you get a certi-
ficate from Col. W. H. W., of Baltimore,
showing how he cured himself of drunk-
enness by the help of Hop Bitters. His is
a wonderful case. He is well known in
Rochester, N. Y., by all the drinking
people there. He is known in this city,
Cincinnati, New Orleans, New York; in
fact all over the country, as he has spent
thousands of dollars for rum. I honestly
believe his card would be worth thousands
of dollars to you in this city and Baltimore
alone, and make thousands of sober men
by inducing the use of your bitters.

J. A. W.

Prejudice Kills.

"Eleven years our daughter suffered on
a bed of misery under the care of several
of the best physicians, who gave her dis-
ease various names but no relief, and now
she is restored to us in good health by
Hop Bitters that we had pooled at two
years before using it. We earnestly hope
and pray that no one will let their sick
suffer as we did, on account of prejudice
against so good a medicine as Hop Bit-
ters."—The Parents—Good Templars.

Milton, Del., Feb. 10, 1886.

Having used Hop Bitters, the noted
remedy for debility, nervousness, indiges-
tion, etc., I have no hesitation in saying
that it is indeed an excellent medicine and
recommend it to any one as a truly tonic
bitters.

Respectfully,
REV. MRS. J. H. ELLGOOD.

Scipio, N. Y., Dec. 1, 1884.

I am the pastor of the Baptist church
here and an educated physician. I am
not in practice, but am my sole family
physician, and advise in chronic cases.
Over a year ago I recommended your Hop
Bitters to my invalid wife, who has been
under medical treatment of Albany's best
physicians several years. She has been
greatly benefited and still uses the medi-
cine. I believe she will become thoroughly
cured of her various complicated diseases
by their use. We both recommend them
to our friends, many of whom have also
been cured of their various ailments by
them.

REV. E. R. WARREN.

Cured of Drinking.

"A young friend of mine was cured of
an insatiable thirst for liquor that had so
prostrated his system that he was unable
to do any business. He was entirely cured
by the use of Hop Bitters. It allayed all
that burning thirst; took away the appe-
tite for liquor; made his nerves steady;
and he has remained a steady and sober
man for more than two years, and has no
desire to return to his cups, and I know of
a number of others that have been cured
of drinking by it."—From a leading R. R.
Official, Chicago, Ill.

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Farm and Garden.

Bee Notes.

Foul brood among bees has been in some places a serious difficulty to bee-keepers. But care and thoroughness can, in most cases, keep it out, or eradicate it when it appears. Some of our bee-keepers who had to contend with the disease tell us that salicylic acid or phenol, used according to their direction, is a sure cure.

In spring the entrance of all hives should be contracted to suit the size of the colony, and made all tight and warm over the bees. Guard all the weak colonies very carefully, and contract the hive room to accommodate the size of the cluster of bees. Take away extra combs, but leave plenty of honey. During cold, windy days, discourage their flying by shading the entrance to the hive.

No business can succeed in the long run which does not give a fair profit. Without going wild over the reports of the immense profits realized in a few instances from keeping bees, there seems no doubt that when taken up as a regular business, and intelligently pursued from year to year, it will pay a profit as large as most other callings. Possibly, for a few years those already in the business, and following it with energy, may make a larger profit than most rural industries give. But this will not continue long. Labor and capital will flow in this direction until profits are equalized.

The modern improvements in bee-keeping, including the movable comb hive, the honey extractor, comb foundation and the safe methods of wintering, make it a pursuit which may be indefinitely developed. Indeed it may be so followed that, from its wide diffusion over our country and from the value of its products, it may be truly called a great national industry. The products of some kinds of labor, for instance some branches of fruit-growing, are so perishable that they must be sold as soon as ready for market, and as they will bear transportation but a short distance the producer is put to great disadvantage. The products of bee-keeping, honey and wax, may be kept an indefinite time and may be transported to all parts of the world.

The *Agriculturist* thus explains cribbing: Horses that are in the habit of taking hold of something and making a peculiar sound at the same time, are called cribbers. In the act of cribbing, the edges of the teeth are worn or broken off, and if we watch a cribber closely, we may see a bolus of air passing down its throat, arching his neck at the same time. Crib-biters are generally subject to colic, and are unsound. Cribbing may be due to imitation; that is, if a horse stands near a cribber, he may learn to do it. It may also be due to restlessness; a horse standing in a stall a long

while and wanting something to do, may contract the habit. It is also said to be hereditary. To cure cribbers, put them in a loose box where they cannot get hold of anything, or use muzzles. Placing a strap around the neck will prevent a horse from cribbing; but this may cause a malformation of the neck and trachea, so that, on the whole, the loose box is generally the best mode of treatment.

Three bad results follow allowing fruit trees to overbear. The tree is permanently injured by its load; the quality of the fruit is injured; and the excessive crop lessens the future product more than it increases the present crop.



FOR
Sick Headache,
Biliousness,
Constipation.

The sore Dyspepsia people feel, however light may be their meal, should never be suffered to repose. And breed a train of graver woes. When perfect health they may secure through TARRANT'S SELTZER safe and sure.

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SWEEPER**

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BRUSH FACTORY.

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THE OCCIDENT

A Presbyterian Family Newspaper.

PUBLISHED EVERY WEDNESDAY

REV. FREDERIC E. SHEARER, D.D.,
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REV. F. A. HORTON, D.D.,
REV. S. P. SPRECHER, D.D.,
ASSOCIATE EDITORS.
FOR THE SYNOD OF THE COLUMBIA,
REV. A. L. LINDSLEY, D.D.,
EDITOR.

NOTICE.

Subscribers will please consult the colored label on their papers, and note that "Dec." means that the subscription is paid to December 1st, and so of the other months; and if they find that the subscription is due, they will confer a favor upon the Publisher by remitting as promptly as possible.

Leaders of Opinion.

WHERE DID THEY RECEIVE THEIR TRAINING?

Discerning men who flourished on this continent before the revolutionary war, and their successors in the early part of the present century, had the foresight of changes in society, and the resolute purpose of projecting them, which would severely tax the powers and resources of Christians to direct them, and afterwards to mould them. The founders of our institutions were not the simple-minded men upon whom supercilious critics bestow their unsolicited pity. We could fill volumes of selections from their writings, not to prove their intellectual superiority, for their works are their best monuments, and prove them to be the peers of thinkers of any age; but to show that they discerned approaching changes of the greatest significance to the generations that were to follow them.

They began the organized aggressions upon privileged vice and oppression, and the organized invasion of heathenism, which are the chief glory of this century: but in nothing did their sagacity operate with more subtilty than in the provision which they sought to make to train men competent to inform public opinion and guide it.

There is occasion for restating these facts, which have no voice amidst the clamors of modern claims. It is wise to recall the views and experiences of those men, who foresaw the struggle for emancipation from bondage to opinions and practices which had long oppressed the masses of the people under monarchical forms. Hence their zeal to raise up leaders equipped with intellectual and spiritual weapons, and skill and discipline in the use of them.

In the literary associations as well as in ecclesiastical assemblies were debated and settled the principles which govern the advancement of society: in the arts, in education, in equitable laws, in well regulated liberty, and in the predominating influence of religion. Their foresight was like inspiration, their words were prophetic. The essays, sermons, speeches, legislative reports and orations produced before

the close of the 18th century and far into the 19th, are instinct with the vigorous grasp of great opportunities, and glow with the anticipation of unparalleled progress.—A boundless prospect was opening, in the dawn of which stood the discerning minds of America surveying the scene with the vision which is made comprehensive by the study of history, wise by practical philosophy, and elevated by Christianity. In this light they surveyed the complex nature of man. It is the view which does not ignore his spiritual qualities; for by these alone can he behold the unseen and eternal. The spiritual was overthrown in the conflict with temptation. It must be restored as the central pillar in the temple of manhood. No culture can be complete or liberal without this. The eternal harmonies of the universe are violated in the attempt to educate men and women without developing the spiritual out of every course of study.

With these views the intelligent men of that day gathered around the institutions of learning which emerged from the fire and smoke of the revolutionary conflict. With great self-denial they founded colleges and theological schools out of which came forth the leaders of opinion who have guided the thoughts and reform-measures of this century. Sometimes the scholars have launched forth upon unknown seas beyond the daring of their preceptors, and thereby made additions to the world's stock of knowledge. Their teachers were almost without exception Christians. These institutions were built and endowed in faith and prayer. From these fountains flowed streams of education for all people.

The fountains still exist, but are not sufficient to meet the growth of population and the requirements of true culture in the leaders of opinion and the competent agents of civilization.

The existing state of society is in the line of God's developments, and therefore fulfilling his purpose. The problems that are agitating it to the core the wise will work at on these lines. Let methods change, principles never vacillate. The occasions for energizing fundamental principles were never more imperative in our country and especially on this coast than they are at this hour. May intelligent patriots have the insight which the hour demands. *

Albany Collegiate Institute.

This institution has just celebrated its twentieth anniversary, a report of which we gather from the Albany Daily Herald, and other sources.

The trustees and faculty, alumni and students, together with the intelligent citizens of Albany, obey a common impulse in making Commencement week an occasion of telling importance on the future prosperity of the institution, as well as of social and literary festivities. This combination was very successful at the late anniversary.

On Sunday evening, June 12th, the baccalaureate service, conducted by the President, Rev. E. J. Thompson, D. D., was deeply impressive and gave the keynote for what was to follow. It proved that the literary societies made no mistake in securing Rev. Geo. A. McKinlay, of Eugene, to give the united associations' address.

Mr. McKinlay is very happy in his manner as a speaker, and his lecture was a scholarly and highly interesting production, which the students greatly appreciated. Tuesday came with its joys and jollity for the senior class. All the students marched to the college campus, where they surrounded the tree which the seniors had previously planted and with music, speeches and college songs dedicated the tree to future generations. Adjourning to the chapel the class gave a recital of their past, present and future, which was entertaining and amusing in every particular.

Rev. F. A. Horton, D. D., of Oakland, Cal., delivered the commencement address in the county courtroom. Hundreds of our intelligent citizens, as well as scores from the neighboring villages, composed the great audience. Never before has a finer congregation greeted a speaker and never before has a grander and abler speaker addressed so many of our people. After being very pleasantly introduced by Dr. Thompson, he held spellbound the immense throng for nearly one hour and a half. He spoke without manuscript, rapidly and very logically on the topic, "The Perfect Man," now and then brightening his theme with a forcible anecdote and fastening the truth with a telling illustration. Many were the expressions of appreciation, and gratitude for so interesting and profitable an evening.

The undergraduates took possession of affairs on Wednesday afternoon at two o'clock. Very well indeed did they sustain their parts in song, recitation, declamation and Mikado drill. The chapel was completely filled to listen to these exercises. In the evening the Alumni held their anniversary, and gave to their friends a most excellent literary entertainment. Few institutions have a more efficient alumni than Albany college. A most delicious supper was served by one of their number, Miss Althouse, at whose residence all adjourned with several invited guests. After dinner, songs, toasts and speeches were much enjoyed, and not until a late hour of night did the alumni adjourn.

The crowning exercise was early on Thursday evening when crowds of people could be seen going to the college to attend the crowning exercise of the year and week, and long before the hour appointed for beginning the chapel and halls were filled. Many could not get seats or standing room. Promptly at eight o'clock, the trustees, alumni, faculty and graduating class, preceded by the arion horn quartette of Salem, entered the hall and took seats upon

the platform. Many distinguished citizens were also invited to occupy seats with them. The program was followed without a single failure or interruption. The orations of the graduates were thoughtfully and carefully prepared, and well delivered, and indicated them as worthy the honor they were about to receive.

At the close of the valedictory, President Thompson awarded diplomas and conferred the degree of Bachelor of Sciences upon Percy Kelley, James F. Powell, Frank W. Power and James Tomlinson. He followed the conferring of degrees by a short address to the class, which was very impressive and will long be remembered by all.

After this came the caning of the President. Mr. James Powell, of the graduates, confronted Dr. Thompson with a richly carved gold-headed ebony cane and informed him that the class of '87 desired him to accept it from them as a slight testimonial of their love and respect for him and his services for them. The Dr. was so completely surprised and over-come that he could only say in return: I thank you most sincerely for this elegant present and shall ever cherish it with the sweetest memories of my life.

This ended the commencement week at Albany College, and we can but feel that it was one of the most pleasant, profitable and interesting from first to last in all the history of the College. *

Editorial Notes.

Rev. Wm. Hutton, pastor of the Greenwich street Church of Philadelphia, has been delighting the brethren of San Francisco with his genial Irish ways.

Rev. J. Millen Robinson, of Spring Hill, Nova Scotia, a brother of Prof. D. A. Robinson, elder of the Lebanon Church in this city, is spending his vacation of two months in San Francisco.

Union College has conferred the degree of Doctor of Divinity upon Rev. Thomas Fraser, Professor of Systematic Theology in the San Francisco Theological Seminary. Mr. Fraser graduated at Union, and this honor of his *Alma Mater* is most worthily bestowed.

The Board of Home Missions is \$21,000 in debt. Some ladies in one of our country churches have undertaken the getting of twenty-five cents from every Presbyterian. If this good work can be extended, the debt will soon disappear. What can you do, ladies?

We are greatly delighted to hear that Rev. F. D. Seward has received his commission as Synodical Missionary. The appointment should have been made long ago and doubtless would have been, if the Board had been in funds.

The one great necessity of the Presbyterian church in California is a college. Some of the friends of this enterprise believe it could be advantageously carried on at Berkeley, in connection with the State University, others do not. We invite attention to the view in favor of Berkeley, copied from the

Berkeley advocates. It is an able presentation of that side of the question, and though we are not prepared to sanction it, it deserves careful consideration.

Rev. J. D. Beard has resigned as stated supply of the Vacaville church, to take effect August first. He has accepted an invitation to the Santa Maria Church in the Presbytery of Los Angeles. After August first his Post-office address will be Santa Maria, Santa Barbara Co., Cal.

We are very glad to learn that Dr. Ellinwood does not expect to leave the Foreign Board. He has not accepted a professorship. It is a Lectureship on Oriental Religion in Relation to Christianity, one lecture a week in the evening. No one could be obtained with better qualifications for such a work than Dr. Ellinwood.

"The Athens of America." You have heard of it, of course. What is its other name? "Boston." So a California student in Germany answered the question. But, "Nein," said the good pastor, who made the inquiry: "Es ist Milwaukee!" Can you guess the reason? Because there are so many Germans there!

New York City is to have an enormous Cathedral, costing \$6,000,000, a project of Bishop Potter. It is to exceed that of the Roman Catholics on Fifth avenue, and will be "the grandest church building in America and one of the great cathedrals of the world." It is said that a Presbyterian has given \$100,000 towards its erection. Every man has a right to give his own money as he sees fit, but we regret that this Presbyterian did not permit our Board of Church Erection to distribute his gift so that a thousand frontier churches would have arisen because of it. We commend his disposition, not his judgment.

The Presbyterian Ministers' Union met at the office of THE OCCIDENT last Monday morning. There were twenty-eight present, including several visitors.

Rev. Albert Williams, by appointment, made a brief and earnest address on the Sabbath Question, forcibly appealing for a revival of the Sabbath Committee in San Francisco.

Mrs. Nellie Eyster, State Superintendent of Juvenile Work of the W. C. T. U., appeared in the interest of forming in every Sunday school in the city and State, bands called Loyal Temperance Legion—adjuncts each of the National Army of that name.

She defined the method of organization, urged the moral obligation which rested upon every minister of the Gospel to see that scientific temperance instruction, was made the basis of a child's spiritual education, and invited the co-operation and hearty sympathy of all concerned in the proper bias given to childhood. She was listened to with respectful attention, and the matter was laid over for future discussion.

Mrs. Eyster invites correspondence and question relative to best methods of organization, manuals of instruction, military drill, entertainments and all pertaining to this great and needed branch of reform. Her address is 1213 Eddy street, San Francisco, Cal.

It was resolved to omit the meeting

on next Monday, July 4th, and it was also resolved to meet hereafter at the Theological Seminary, 121 Haight St.

We are informed that one Rev. Benj. Staunton has asked a letter of dismissal to the Presbytery of Los Angeles. The New York *Evangelist* of June 9th, says:

At an adjourned meeting of Brooklyn Presbytery, May 19th, a report was made by a committee that had been charged to make a careful investigation of the record of the trial of the Rev. Benjamin Staunton. The Rev. Dr. Butler read the report, and it set forth, first, that the original charge and specifications were sustained in whole by thirteen and in part by two qualified members of the court, while six voted not to sustain; second, the following minute was adopted as the sentence of the Presbytery: "That the Rev. Benjamin Staunton, having been adjudged guilty of the charge preferred against him, be now summoned to the bar of this court, solemnly admonished and rebuked by the moderator and exhorted to repentance and the acknowledgment of his fault. That an opportunity be then granted him to make such a confession, failing in which he then and there be, and thereby will be, suspended from the ministry until he has given satisfactory evidence of repentance"; third, Mr. Staunton was then admonished and rebuked by the moderator, and an opportunity was given him for an expression of confession and repentance. His response was deemed not satisfactory. Subsequently the conclusion of the sentence was pronounced, and Mr. Staunton was declared to be suspended from the ministry until satisfactory evidence of repentance was given. And though the contrary was reported, viz: that he made a second confession that Presbytery deemed satisfactory, such is not the case, as is carefully shown by Dr. Butler's report, and any such confession or minute is pronounced null and void. This action virtually suspends Mr. Staunton from the ministry until he gives evidence of repentance:

The sad news has been received of the death of another prince in Israel, the Rev. Roswell Hitchcock, D.D., L.L.D., President of Union Theological Seminary, New York City. During the delivery of an address at the dedication of Durfee High School, Dr. Hitchcock contracted a severe cold which resulted in peritonitis, and on Thursday the 16 inst. death occurred at his summer residence in South Somerset.

Dr. Hitchcock was born August 15, 1817, at East Machias, Me. He entered the sophomore class of Amherst College, and was graduated there in 1836.

In 1855 Dr. Hitchcock was appointed to the Washburn chair of Church History in Union Theological Seminary, which he filled till November, 1880, when, after the death of Dr. William Adams, he succeeded him in the presidency of the institution. Dr. Hitchcock's New England education was supplemented by study and travel in Europe and the East. Before taking the Bowdoin professorship he had passed a year at the universities of Halle and Berlin; in 1866 he visited Italy and Greece; in 1869 and 1870 he travelled in Egypt and Palestine, and in 1871 he was made president of the American Palestine Exploration Company. The degree of D.D. was conferred on Dr. Hitchcock by Bowdoin College in 1855 and by Edinburgh University in 1884, and that of LL. D. by Williams College in 1873.

Dr. Hitchcock was a teacher of great ability, and no one of his thousands of pupils will ever forget his clear, forcible and concise method of instruction.

He was a man to be admired, a finished speaker and ever attractive as a preacher of the Gospel. The Union Seminary and the entire church sustains a serious loss in his death.

To all Real Friends of the American Tract Society.

By the recent action of your Society the separation of its work and responsibility into two departments, *Business* and *Benevolence*, is enforced. While the institution as a whole is beneficent in aim and spirit, and has been so from its origin, yet the preparing, manufacturing, and marketing of publications may be called business, in distinction from the receiving and disbursing of donations and legacies in purely benevolent and Christian effort.

This strictly benevolent department includes, by the action of the Society, "colportage, collection of funds, grants of publications, and appropriations of money for use in foreign lands," and these four closely related branches of labor are put in charge of the Corresponding Secretary, with the advice and consent of the Distributing Committee.

In relinquishing some other responsibilities hitherto met and assuming the charge of collection of funds and grants of publications, the Corresponding Secretary takes this first opportunity to say to the friends of the Society in this its organ how profoundly he feels the weight of the duty laid upon him and how earnestly he longs for the sympathies, prayers, and pecuniary co-operation of all who love the catholic spirit and union work of the American Tract Society.

There are unnumbered localities in our land whose population is so sparse that it cannot be gathered for united worship; these must be reached, if at all, by missionary colportage. There are thousands of immigrants rushing in upon us weekly; these must be reached with saving influences, if at all, by some such agency. There are hundreds of prisons, hospitals, asylums, with thousands of inmates, who, if supplied at all with the printed and spoken truth adequate to their wants, must find it through the benevolence of this Society. There are uncounted heathen and pagan souls waiting for that sacred truth which a sanctified press alone can carry to them, and it must go, if it go at all, through these union channels.

Friends of the American Tract Society, our appeal is to you. We cannot support colporters and supply books and tracts without benevolent means. We cannot reach and win to Christ immigrants and prisoners and the heathen without your benefactions. Nor can we go to many of your churches and homes and tell you of our work and wants and encouragements in person or by agents; but may we not here and now plead for your heartiest re-enlistment in the benevolent work of the dear old time-honored and richly-blessed American Tract Society? It has facilities for reaching the thousands outside of all church influences and leading them to a knowledge of Christ. Brethren, use these facilities!

J. M. STEVENSON,
Corresponding Secretary.

Y. M. C. A.

On last Sabbath afternoon there was a large audience present to hear Rev. Wm. H. Scudder, who delivered a most excellent address to young men on "Making the Most of Life." He impressed upon the young men the im-

portance of having an aim and purpose in life, and then proceeded to point out to them the true way of life, by taking Christ Jesus as the Captain of their salvation. Mr. C. S. Mason, State Secretary spoke for a few minutes, preceding the regular address, on State Association work, and a collection was taken up on that behalf.

The regular services was followed by an inquiry meeting conducted by Mr. Mason.

A number of young men requested prayer and manifested a desire to start in the Christian life.

The noon-day services of the Association have been very largely attended throughout the past week, and have been specially interesting.

The regular religious service will be continued as usual, and all young men are invited to attend. The noon-day service is open to ladies and gentlemen, and all who can do so are invited to be present.

Y. W. C. T. U.

A large audience greeted Mrs. Margaret E. Parker at the Gospel Temperance Meeting in Irving Hall last Sunday. Her subject was "Wine is a Mockery."

The speaker diverged at times from her subject, to relate some interesting incident or give a wholesome exhortation. Mrs. Waldron, Mrs. Parker's friend from Boston, made a few remarks, and Miss C. S. Burnett, of Ohio, spoke a few minutes, giving a glimpse of her recent work among the Mormon women of Utah. She will present the subject in an address after the W. C. T. U. Conference at Pacific Grove.

The exercises in the same hall, 139 Post street, on next Sunday at 4 P. M., will be of a patriotic character.

Pro Re Nata Meeting of Presbytery.

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In the absence of the Moderator, by the order of

FREDERIC E. SHEARER, S. C.
San Francisco, June 27, 1887.

Colton's New Missionary Map.

Colton's New Missionary Map of the World, ought to be in every church. It is 144x72½ inches, printed in oil colors, on fine cloth manufactured and finished expressly for this map. It shows the Missionary stations of every Protestant Missionary society. It is recommended by the secretaries of all the leading missionary societies, and by prominent and active Sunday school workers.

The price is \$20. As a benefit to the churches, and to awaken missionary, THE OCCIDENT has made special arrangements to supply the map at \$15. Cash must accompany the orders.

THE OCCIDENT

A Presbyterian Family Newspaper.

PUBLISHED EVERY WEDNESDAY

REV. FREDERIC E. SHEARER, D.D.,
EDITOR AND PUBLISHER.
REV. F. A. HORTON, D.D.,
REV. S. P. SPRECHER, D.D.,
ASSOCIATE EDITORS.
FOR THE SYNOD OF THE COLUMBIA,
REV. A. L. LINDSLEY, D.D.,
EDITOR.

NOTICE.

Subscribers will please consult the colored label on their papers, and note that "Dec." means that the subscription is paid to December 1st, and so of the other months; and if they find that the subscription is due, they will confer a favor upon the Publisher by remitting as promptly as possible.

Leaders of Opinion.

WHERE DID THEY RECEIVE THEIR TRAINING?

Discerning men who flourished on this continent before the revolutionary war, and their successors in the early part of the present century, had the foresight of changes in society, and the resolute purpose of projecting them, which would severely tax the powers and resources of Christians to direct them, and afterwards to mould them. The founders of our institutions were not the simple-minded men upon whom supercilious critics bestow their unsolicited pity. We could fill volumes of selections from their writings, not to prove their intellectual superiority, for their works are their best monuments, and prove them to be the peers of thinkers of any age; but to show that they discerned approaching changes of the greatest significance to the generations that were to follow them.

They began the organized aggressions upon privileged vice and oppression, and the organized invasion of heathenism, which are the chief glory of this century: but in nothing did their sagacity operate with more subtilty than in the provision which they sought to make to train men competent to inform public opinion and guide it.

There is occasion for restating these facts, which have no voice amidst the clamors of modern claims. It is wise to recall the views and experiences of those men, who foresaw the struggle for emancipation from bondage to opinions and practices which had long oppressed the masses of the people under monarchical forms. Hence their zeal to raise up leaders equipped with intellectual and spiritual weapons, and skill and discipline in the use of them.

In the literary associations as well as in ecclesiastical assemblies were debated and settled the principles which govern the advancement of society; in the arts, in education, in equitable laws, in well regulated liberty, and in the predominating influence of religion. Their foresight was like inspiration, their words were prophetic. The essays, sermons, speeches, legislative reports and orations produced before

the close of the 18th century and far into the 19th, are instinct with the vigorous grasp of great opportunities, and glow with the anticipation of unparalleled progress.—A boundless prospect was opening, in the dawn of which stood the discerning minds of America surveying the scene with the vision which is made comprehensive by the study of history, wise by practical philosophy, and elevated by Christianity. In this light they surveyed the complex nature of man. It is the view which does not ignore his spiritual qualities; for by these alone can he behold the unseen and eternal. The spiritual was overthrown in the conflict with temptation. It must be restored as the central pillar in the temple of manhood. No culture can be complete or liberal without this. The eternal harmonies of the universe are violated in the attempt to educate men and women without developing the spiritual out of every course of study.

With these views the intelligent men of that day gathered around the institutions of learning which emerged from the fire and smoke of the revolutionary conflict. With great self-denial they founded colleges and theological schools out of which came forth the leaders of opinion who have guided the thoughts and reform-measures of this century. Sometimes the scholars have launched forth upon unknown seas beyond the daring of their preceptors, and thereby made additions to the world's stock of knowledge. Their teachers were almost without exception Christians. These institutions were built and endowed in faith and prayer. From these fountains flowed streams of education for all people.

The fountains still exist, but are not sufficient to meet the growth of population and the requirements of true culture in the leaders of opinion and the competent agents of civilization.

The existing state of society is in the line of God's developments, and therefore fulfilling his purpose. The problems that are agitating it to the core the wise will work at on these lines. Let methods change, principles never vacillate. The occasions for energizing fundamental principles were never more imperative in our country and especially on this coast than they are at this hour. May intelligent patriots have the insight which the hour demands. *

Albany Collegiate Institute.

This institution has just celebrated its twentieth anniversary, a report of which we gather from the Albany Daily Herald, and other sources.

The trustees and faculty, alumni and students, together with the intelligent citizens of Albany, obey a common impulse in making Commencement week an occasion of telling importance on the future prosperity of the institution, as well as of social and literary festivities. This combination was very successful at the late anniversary.

On Sunday evening, June 12th, the baccalaureate service, conducted by the President, Rev. E. J. Thompson, D. D., was deeply impressive and gave the keynote for what was to follow. It proved that the literary societies made no mistake in securing Rev. Geo. A. McKinlay, of Eugene, to give the united associations' address.

Mr. McKinlay is very happy in his manner as a speaker, and his lecture was a scholarly and highly interesting production, which the students greatly appreciated. Tuesday came with its joys and jollity for the senior class. All the students marched to the college campus, where they surrounded the tree which the seniors had previously planted and with music, speeches and college songs dedicated the tree to future generations. Adjourning to the chapel the class gave a recital of their past, present and future, which was entertaining and amusing in every particular.

Rev. F. A. Horton, D. D., of Oakland, Cal., delivered the commencement address in the county courtroom. Hundreds of our intelligent citizens, as well as scores from the neighboring villages, composed the great audience. Never before has a finer congregation greeted a speaker and never before has a grander and abler speaker addressed so many of our people. After being very pleasantly introduced by Dr. Thompson, he held spellbound the immense throng for nearly one hour and a half. He spoke without manuscript, rapidly and very logically on the topic, "The Perfect Man," now and then brightening his theme with a forcible anecdote and fastening the truth with a telling illustration. Many were the expressions of appreciation, and gratitude for so interesting and profitable an evening.

The undergraduates took possession of affairs on Wednesday afternoon at two o'clock. Very well indeed did they sustain their parts in song, recitation, declamation and Mikado drill. The chapel was completely filled to listen to these exercises. In the evening the Alumni held their anniversary, and gave to their friends a most excellent literary entertainment. Few institutions have a more efficient alumni than Albany college. A most delicious supper was served by one of their number, Miss Althouse, at whose residence all adjourned with several invited guests. After dinner, songs, toasts and speeches were much enjoyed, and not until a late hour of night did the alumni adjourn.

The crowning exercise was early on Thursday evening when crowds of people could be seen going to the college to attend the crowning exercise of the year and week, and long before the hour appointed for beginning the chapel and halls were filled. Many could not get seats or standing room. Promptly at eight o'clock, the trustees, alumni, faculty and graduating class, preceded by the arion horn quartette of Salem, entered the hall and took seats upon

the platform. Many distinguished citizens were also invited to occupy seats with them. The program was followed without a single failure or interruption. The orations of the graduates were thoughtfully and carefully prepared, and well delivered, and indicated them as worthy the honor they were about to receive.

At the close of the valedictory, President Thompson awarded diplomas and conferred the degree of Bachelor of Sciences upon Percy Kelley, James F. Powell, Frank W. Power and James Tomlinson. He followed the conferring of degrees by a short address to the class, which was very impressive and will long be remembered by all.

After this came the caning of the President. Mr. James Powell, of the graduates, confronted Dr. Thompson with a richly carved gold-headed ebony cane and informed him that the class of '87 desired him to accept it from them as a slight testimonial of their love and respect for him and his services for them. The Dr. was so completely surprised and over-come that he could only say in return: I thank you most sincerely for this elegant present and shall ever cherish it with the sweetest memories of my life.

This ended the commencement week at Albany College, and we can but feel that it was one of the most pleasant, profitable and interesting from first to last in all the history of the College. *

Editorial Notes.

Rev. Wm. Hutton, pastor of the Greenwich street Church of Philadelphia, has been delighting the brethren of San Francisco with his genial Irish ways.

Rev. J. Millen Robinson, of Spring Hill, Nova Scotia, a brother of Prof. D. A. Robinson, elder of the Lebanon Church in this city, is spending his vacation of two months in San Francisco.

Union College has conferred the degree of Doctor of Divinity upon Rev. Thomas Fraser, Professor of Systematic Theology in the San Francisco Theological Seminary. Mr. Fraser graduated at Union, and this honor of his *Alma Mater* is most worthily bestowed.

The Board of Home Missions is \$21,000 in debt. Some ladies in one of our country churches have undertaken the getting of twenty-five cents from every Presbyterian. If this good work can be extended, the debt will soon disappear. What can you do, ladies?

We are greatly delighted to hear that Rev. F. D. Seward has received his commission as Synodical Missionary. The appointment should have been made long ago and doubtless would have been, if the Board had been in funds.

The one great necessity of the Presbyterian church in California is a college. Some of the friends of this enterprise believe it could be advantageously carried on at Berkeley, in connection with the State University, others do not. We invite attention to the view in favor of Berkeley, copied from the

Berkeley advocates. It is an able presentation of that side of the question, and though we are not prepared to sanction it, it deserves careful consideration.

Rev. J. D. Beard has resigned as stated supply of the Vacaville church, to take effect August first. He has accepted an invitation to the Santa Maria Church in the Presbytery of Los Angeles. After August first his Post-office address will be Santa Maria, Santa Barbara Co., Cal.

We are very glad to learn that Dr. Ellinwood does not expect to leave the Foreign Board. He has not accepted a professorship. It is a Lectureship on Oriental Religion in Relation to Christianity, one lecture a week in the evening. No one could be obtained with better qualifications for such a work than Dr. Ellinwood.

"The Athens of America." You have heard of it, of course. What is its other name? "Boston." So a California student in Germany answered the question. But, "Nein," said the good pastor, who made the inquiry: "Es ist Milwaukee!" Can you guess the reason? Because there are so many Germans there!

New York City is to have an enormous Cathedral, costing \$6,000,000, a project of Bishop Potter. It is to exceed that of the Roman Catholics on Fifth avenue, and will be "the grandest church building in America and one of the great cathedrals of the world." It is said that a Presbyterian has given \$100,000 towards its erection. Every man has a right to give his own money as he sees fit, but we regret that this Presbyterian did not permit our Board of Church Erection to distribute his gift so that a thousand frontier churches would have arisen because of it. We commend his disposition, not his judgment.

The Presbyterian Ministers' Union met at the office of THE OCCIDENT last Monday morning. There were twenty-eight present, including several visitors.

Rev. Albert Williams, by appointment, made a brief and earnest address on the Sabbath Question, forcibly appealing for a revival of the Sabbath Committee in San Francisco.

Mrs. Nellie Eyster, State Superintendent of Juvenile Work of the W. C. T. U., appeared in the interest of forming in every Sunday school in the city and State, bands called Loyal Temperance Legion—adjuncts each of the National Army of that name.

She defined the method of organization, urged the moral obligation which rested upon every minister of the Gospel to see that scientific temperance instruction, was made the basis of a child's spiritual education, and invited the co-operation and hearty sympathy of all concerned in the proper bias given to childhood. She was listened to with respectful attention, and the matter was laid over for future discussion.

Mrs. Eyster invites correspondence and question relative to best methods of organization, manuals of instruction, military drill, entertainments and all pertaining to this great and needed branch of reform. Her address is 1213 Eddy street, San Francisco, Cal.

It was resolved to omit the meeting

on next Monday, July 4th, and it was also resolved to meet hereafter at the Theological Seminary, 121 Haight St.

We are informed that one Rev. Benj. Staunton has asked a letter of dismissal to the Presbytery of Los Angeles. The New York *Evangelist* of June 9th says:

At an adjourned meeting of Brooklyn Presbytery, May 19th, a report was made by a committee that had been charged to make a careful investigation of the record of the trial of the Rev. Benjamin Staunton. The Rev. Dr. Butler read the report, and it set forth, first, that the original charge and specifications were sustained in whole by thirteen and in part by two qualified members of the court, while six voted not to sustain; second, the following minute was adopted as the sentence of the Presbytery: "That the Rev. Benjamin Staunton, having been adjudged guilty of the charge preferred against him, be now summoned to the bar of this court, solemnly admonished and rebuked by the moderator and exhorted to repentance and the acknowledgment of his fault. That an opportunity be then granted him to make such a confession, failing in which he then and there be, and thereby will be, suspended from the ministry until he has given satisfactory evidence of repentance"; third, Mr. Staunton was then admonished and rebuked by the moderator, and an opportunity was given him for an expression of confession and repentance. His response was deemed not satisfactory. Subsequently the conclusion of the sentence was pronounced, and Mr. Staunton was declared to be suspended from the ministry until satisfactory evidence of repentance was given. And though the contrary was reported, viz: that he made a second confession that Presbytery deemed satisfactory, such is not the case, as is carefully shown by Dr. Butler's report, and any such confession or minute is pronounced null and void. This action virtually suspends Mr. Staunton from the ministry until he gives evidence of repentance:

The sad news has been received of the death of another prince in Israel, the Rev. Roswell Hitchcock, D.D., LL.D., President of Union Theological Seminary, New York City. During the delivery of an address at the dedication of Durfee High School, Dr. Hitchcock contracted a severe cold which resulted in peritonitis, and on Thursday the 16 inst. death occurred at his summer residence in South Somerset.

Dr. Hitchcock was born August 15, 1817, at East Machias, Me. He entered the sophomore class of Amherst College, and was graduated there in 1836.

In 1855 Dr. Hitchcock was appointed to the Washburn chair of Church History in Union Theological Seminary, which he filled till November, 1880, when, after the death of Dr. William Adams, he succeeded him in the presidency of the institution. Dr. Hitchcock's New England education was supplemented by study and travel in Europe and the East. Before taking the Bowdoin professorship he had passed a year at the universities of Halle and Berlin; in 1866 he visited Italy and Greece; in 1869 and 1870 he travelled in Egypt and Palestine, and in 1871 he was made president of the American Palestine Exploration Company. The degree of D.D. was conferred on Dr. Hitchcock by Bowdoin College in 1855 and by Edinburgh University in 1884, and that of LL.D. by Williams College in 1873.

Dr. Hitchcock was a teacher of great ability, and no one of his thousands of pupils will ever forget his clear, forcible and concise method of instruction.

He was a man to be admired, a finished speaker and ever attractive as a preacher of the Gospel. The Union Seminary and the entire church sustains a serious loss in his death.

To all Real Friends of the American Tract Society.

By the recent action of your Society the separation of its work and responsibility into two departments, *Business* and *Benevolence*, is enforced. While the institution as a whole is beneficent in aim and spirit, and has been so from its origin, yet the preparing, manufacturing, and marketing of publications may be called business, in distinction from the receiving and disbursing of donations and legacies in purely benevolent and Christian effort.

This strictly benevolent department includes, by the action of the Society, "colportage, collection of funds, grants of publications, and appropriations of money for use in foreign lands," and these four closely related branches of labor are put in charge of the Corresponding Secretary, with the advice and consent of the Distributing Committee.

In relinquishing some other responsibilities hitherto met and assuming the charge of collection of funds and grants of publications, the Corresponding Secretary takes this first opportunity to say to the friends of the Society in this its organ how profoundly he feels the weight of the duty laid upon him and how earnestly he longs for the sympathies, prayers, and pecuniary co-operation of all who love the catholic spirit and union work of the American Tract Society.

There are unnumbered localities in our land whose population is so sparse that it cannot be gathered for united worship; these must be reached, if at all, by missionary colportage. There are thousands of immigrants rushing in upon us weekly; these must be reached with saving influences, if at all, by some such agency. There are hundreds of prisons, hospitals, asylums, with thousands of inmates, who, if supplied at all with the printed and spoken truth adequate to their wants, must find it through the benevolence of this Society. There are uncounted heathen and pagan souls waiting for that sacred truth which a sanctified press alone can carry to them, and it must go, if it go at all, through these union channels.

Friends of the American Tract Society, our appeal is to you. We cannot support colporters and supply books and tracts without benevolent means. We cannot reach and win to Christ immigrants and prisoners and the heathen without your benefactions. Nor can we go to many of your churches and homes and tell you of our work and wants and encouragements in person or by agents; but may we not here and now plead for your heartiest re-enlistment in the benevolent work of the dear old time-honored and richly-blessed American Tract Society? It has faculties for reaching the thousands outside of all church influences and leading them to a knowledge of Christ. Brethren, use these facilities!

J. M. STEVENSON,
Corresponding Secretary.

Y. M. C. A.

On last Sabbath afternoon there was a large audience present to hear Rev. Wm. H. Scudder, who delivered a most excellent address to young men on "Making the Most of Life." He impressed upon the young men the im-

portance of having an aim and purpose in life, and then proceeded to point out to them the true way of life, by taking Christ Jesus as the Captain of their salvation. Mr. C. S. Mason, State Secretary spoke for a few minutes, preceding the regular address, on State Association work, and a collection was taken up on that behalf.

The regular services were followed by an inquiry meeting conducted by Mr. Mason.

A number of young men requested prayer and manifested a desire to start in the Christian life.

The noon-day services of the Association have been very largely attended throughout the past week, and have been specially interesting.

The regular religious service will be continued as usual, and all young men are invited to attend. The noon-day service is open to ladies and gentlemen, and all who can do so are invited to be present.

Y. W. C. T. U.

A large audience greeted Mrs. Margaret E. Parker at the Gospel Temperance Meeting in Irving Hall last Sunday. Her subject was "Wine is a Mocker."

The speaker diverged at times from her subject, to relate some interesting incident or give a wholesome exhortation. Mrs. Waldron, Mrs. Parker's friend from Boston, made a few remarks, and Miss C. S. Burnett, of Ohio, spoke a few minutes, giving a glimpse of her recent work among the Mormon women of Utah. She will present the subject in an address after the W. C. T. U. Conference at Pacific Grove.

The exercises in the same hall, 139 Post street, on next Sunday at 4 P. M., will be of a patriotic character.

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Family Reading.

Somewhere.

BY ALFRED CAPEL SHAW.

Somewhere the wind is blowing,
I thought as I toiled along
In the burning heat of the noontide,
And the fancy made me strong.
Yes, somewhere the wind is blowing,
Though here where I gasp and sigh
Not a breath of air is stirring,
Not a cloud in the burning sky.

Somewhere the thing we long for
Exists on earth's wide bound,
Somewhere the sun is shining
When winter nips the ground,
Somewhere the flowers are springing,
Somewhere the corn is brown
And ready unto the harvest
To feed the hungry town.

Somewhere the twilight gathers
And weary men lay by
The burden of the daytime
And wrapped in slumber lie.

Somewhere the day is breaking
And gloom and darkness flee;
Though storms our bark are tossing,
There's somewhere a placid sea.

And thus, I thought, 'tis always
In this mysterious life,
There's always gladness somewhere
In spite of its pain and strife;
And somewhere the sin and sorrow
Of earth are known no more,
Somewhere our weary spirits
Shall find a peaceful shore.

Somewhere the things that try us
Shall all have passed away,
And doubt and fear no longer
Impede the perfect day.
O brother, though the darkness
Around thy soul be cast,
The earth is rolling sunward
And light shall come at last.

GOOD WORDS.

A Celebrated Bible.

BY J. P. M.

In the Congressional Library at Washington there is one book which amid the myriad tome of bibliotical lore that adorn the walls of the celebrated gathering commands and receives the attention and admiration of those who pass through its spacious aisles. It is a Bible. To describe it literally, it is of size about 15 by 12 inches; its leaves are of parchment and on every page are written two columns of sacred truth. At the head of every page as well as at the beginning of every chapter the initial letter is beautifully expressed by a large letter in colored inks, and within its compass are portrayed some figure or character illustrative of the chapter which follows. Not a stain or erasure is seen upon a single page; amid the long record of Bible truth the words of Jehovah and the teachings of Jesus seem more strikingly grand and beautiful from the purity of the page, the beauty of their transcription.

Five years were exhausted in this toilsome work, and the result was a production unequalled in the handicraft of art and unexcelled in all the works of literature. The Book has its own keeping; within a glass receptacle its pages lie open for inspection, and when one more curious than another ventures to lift the lid of the case, it is only to find that every page is spotless and every letter perfect.

A beautiful legend is connected with this Book; that long years ago, in the fifteenth century, one who had

immured himself in monastic life for certain great sins which he thought himself to have committed sought by prayers and this system of penance to propitiate the divine favor.

Five years of patient, unremitting toil were given to the task. Day-dawn and night darkness found him ever and devotedly at his work, until at last the final page was written, the last word inscribed. He lifted the page and kissed it and closing the leaves turned from his labors for rest. The day was passing into darkness when he lay down to sleep. It was the peaceful repose of the weary and heavy laden; his spirit was exhaled and the morning brought no awakening. The silver cord was loosed, the golden bowl broken, and in the golden streets of that new and better life, "wherein dwelleth righteousness," he was for ever at peace. Beautiful, grandly beautiful, as was this magnificent transcription, it was not all that was needed to secure the divine acceptance.

An easier path is opened to us; the whisperings of infinite love come falling upon our hearts, "I am the way, the truth, and the life." The narrow way is open, the pearly gates of heaven are ajar, and we who will may enter in, assured of the joys and rewards which are promised hereafter to this chosen people of God.

Mothers.

It is a terrible mistake when mothers do too much for their children, yet it is very difficult to draw the line between that and proper consideration for their wants and comforts. It is so natural to be anticipating for them, and mingled with the feeling there is, perhaps, a little selfishness, for the mother cannot help wishing that if she should be taken from her little ones, they may be able to look back on the time when she cared for them as one of unmixed comfort and happiness.

A mother whose heart remains young is an incalculable blessing to her children; she can enter into their games and be a child with them, she is the playfellow of her girls, and, as they grow older, is almost like their elder sister; and if she have sons, there is a comradeship between her and them which makes home the most delightful place in the world and "mother" the most charming of companions. It was thus with Goethe, the German poet, his mother's first-born son, who came to be her plaything and pleasure long before she was out of her teens. She was a genial, social, and withal a clever woman, and always maintained that the bond between herself and her boy owed its strength to the fact that "my Wolfgang and I were young together."

A mother's authority ought to be marked by a sweet reasonableness.

The children, when old enough to comprehend more than the bare duty of implicit obedience, should be convinced that all her rules and regulations are based on sound principles, and have their welfare for their aim

and end. Thus, a young girl of fifteen, invited to form one of a large party in a country house, where every one was older than herself, adhered to her mother's rule that she was always to go to bed at nine o'clock. No matter what fun was going on, what temptation was held out to induce her to stay ten minutes longer, she was gently inflexible, and would say, smiling, "Mother told me never to stay up after nine; it wouldn't be good for me."

Many remarkable men have had remarkable mothers. The first Napoleon never forgot his allegiance to his mother, Lucrezia Bonaparte, who had been called the Cornelia of her day. She was a woman who practiced "plain living and high thinking," and though her son's words bore two meanings, his tribute to her worth was heartfelt when he reiterated, with the deepest conviction, "France wants mothers!"

John Wesley, who was the twelfth of nineteen children, loved his mother so dearly that when he was a young man at Oxford, he used to pray that he might never survive her. And many years afterwards, when word was brought him, at Bristol, that she was dying, he ordered his horse to be brought to the door of the chapel where he was preaching in Broadmead, and rode on all night, never drawing rein till he reached Moorfields. Some one made a remark to him about his haste and anxiety, and he answered, "Ah, I can never have another mother."—*Cassell's Family Magazine*.

One Friend Still.

A very old and forlorn looking woman was a familiar object in the police court. She was never brought there as an offender, nor as a witness. Sometimes she would not be seen for a few days, a week, or even a month, and then she would appear again, her ragged garments travel-stained, and her gait that of one who is worn and weary, both in body and spirit.

She would get as close to the railing as she could, and with her wrinkled hand shading her eyes, eagerly scan the faces of the culprits as they were brought in for trial. When all had come and gone, she would sometimes be heard to say, half-aloud, and half to herself, "He aint there—well, I'm glad of that." Sometimes she was seen haunting saloon doors in the vilest parts of the city, a half-hopeful, half-fearful look on her wrinkled face. Again she would be found begging permission to go through jails and hospitals. Once she said to a hospital nurse, "I'd rather find him here than over there." A house of correction stood on the spot indicated as "over there."

"Who are you looking for?" asked the nurse.

The old woman lowered her voice almost to a whisper, as she answered, "I'll tell you. I don't often tell any one, but I'll tell you. I'm looking for my son. But he aint here.

I'd know him as soon as I'd see him. I'm sure I would. But he aint here."

She glanced up and down the long ward as she spoke. Her bleared eyes filled with tears. She wiped them away, and said "I ain't seen him for most twenty years. But I'd know him. I'm his own mother you see. Oh I'd know him if I could only see him. No, it ain't no use for me to give his name. It ain't the same one I gave him when he was my baby and—innocent." The tears flowed afresh over the brown and wrinkled cheeks. "Yes, he got into trouble. He wasn't bad at heart, but he got led away, and—and—into—State prison. I didn't know it until lately. But it don't make no difference with me, 'cause I'm his mother, and if I could only find him, and tell him that he's got two true friends left—me and God. We'll stand right by him. I have a kind of feeling that I can't keep the hunt up much longer, and he may drift in here, and if he should, and you come across him, won't you tell him how his old mother looked and looked and looked for him?"

"But you haven't told me his name."

"O so I haven't. I s'pose I must. Well, he calls himself—," she whispered a name in the nurse's ear, and added, "Tell him that me and God was his friends still. I'll be gone soon now, but tell him that God is always his friend."

She went slowly down the stairs and into the street. It was storming furiously, and night was coming on. Before morning she was brought back to the hospital by two policemen, who had found her wandering about the street, sick and delirious. She lived but a few hours, and just before the end came, her sufferings ceased, and she said slowly and sadly, "Well, I didn't find him not in twenty years. But you tell him if he comes here, that I tried hard to find him, and—and—tell him that I couldn't forget my boy, and that God has not forgotten him."—*Youth's Companion*.

**Dr. PARDEE'S
REMEDY**
is
The
**Greatest
Blood
Cleanser.**
Cures
Spring Humors,
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Scrofula,
Gonorrhea,
Rheumatism,
AND REGULATES THE
Kidneys & Liver.

One bottle taken according to directions will give better results than a gallon of Sarsaparilla, or any of the so-called Blood Purifiers with which the market is glutted. At Druggists, price \$1.00 per bottle.

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will be paid for any case of Rheumatism which Dr. Pardee's Remedy, properly administered, fails to relieve.

Missionary Column.

Occidental Board of the Woman's Foreign Missionary Society.

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MONTHLY TOPICS.

FOREIGN MISSIONS.

June Africa

July Indians Japanese and Chinese in America

August Papal Europe

September Japan and Korea

October Persia

November South America

December Syria

Lines of Work.

The following article appeared in "Woman's Work for Woman," two or three months ago, and the suggestions were so good, and the help to all missionary workers seemed to be so needed, especially in small societies that are far from the centres of influence—that we think perhaps some of the readers of THE OCCIDENT may know of the right one in our State to do the work indicated. It is true that our own Miss Berry has already taken up something of the sort in connection with the Young People's Presbyterial Society, but if the idea is fully carried out it must be more generally understood. The Young People's society have purchased a cyclostyle for copying letters, and Miss Berry has made arrangements to have fresh letters from different foreign fields every month, which their secretary will copy and send to any society for the sum of ten cents each. With such a beginning we can more readily appreciate the following.

WANTED: A CENTRAL SPIDER.

In every State and Territory in the Union.

Who is it? A woman, who has consecrated common sense; consecrated leisure; consecrated energy; consecrated method; a consecrated sense of responsibility; a consecrated, overwhelming love for the cause of Missions.

What for?

I. To collect missionary literature, and information of all kinds, of early and late date: and then, having collected it, to distribute it, upon application, to societies and individuals in her own State, who do not know where to obtain it, or how to put it in shape.

How? Let her be supplied with all current missionary and religious periodicals and papers; a typewriter; funds for postage and absolutely necessary printers' bills.

RESULTS:

1. Diffusion of knowledge.
2. Increase of interest.
3. Increase of gifts.
4. Increase of workers.
5. Increase of willingness to work.

II. To act as a medium of exchange for articles, prepared in the State, upon specific missionary or religious topics, and also letters received by societies or individuals from missionaries in the field.

How? Let every such article, or letter, as mentioned above, when read in its parent society, be then sent at once to her.

RESULTS:

1. Variety in monthly meetings.
2. Interest in monthly meetings.
3. Abundant material for them.
4. Increased attendance upon them.
5. Increased acquaintance with the missionaries and their needs.
6. Increased supplies.
7. Increased enthusiasm.

III. To be a source of hope to the discouraged, by revealing the presence of other workers in numbers; of relief to the perplexed, by imparting a variety of ways and methods; to promote the personal acquaintance of the State's workers, by putting them into communication with one another; to systematize the "box and barrel" work of the different societies, so that donations shall be more evenly distributed.

How? Let each society be in close and constant correspondence with her in regard to its condition, needs, perplexities, discouragements, plans of work, joys, encouragements, and accomplishment. Let all officers be in similar correspondence.

RESULTS:

1. Increased system in work.
2. Increased efficiency in work.
3. Increased suggestions for work.
4. Increased acquaintance between workers.
5. No "misfits."

IV. To be a wise central spider, who, sitting in the centre of her web and having all the diverging lines radiating from the common centre, knows how to direct and arrange so that the whole shall be beautiful, strong, symmetrical, and enduring; thus rendering invaluable aid to her own State, and the great Boards under whose direction she works.

V. By corresponding with her associate "spiders," to unify and systematize the whole work.

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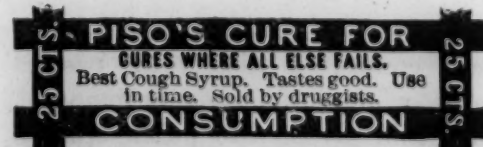
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Mention this paper.

Our Churches.

HOWARD STREET, S. F.—Last Sabbath Dr. Spining ministered to the church for the last time prior to his departure for the East. In giving the notices at the morning service, he said:

"Having been called to the pastorate of an Eastern church my resignation as pastor of this congregation will be formally tendered this afternoon to the officers of the church, according to the usual way, and to-night I will take my farewell of the congregation, and they will be expected to act as requested upon the resignation. My reasons also will then be given."

In the evening, Rev. J. Q. Adams of Westminster church, occupied the pulpit with the pastor, and Rev. John Carrington, who was present in the congregation, entered the pulpit also on invitation, and assisted in the services. After singing the first hymn, the pastor announced the seventy-second Psalm, and then said: "Before reading this Psalm I would like to call a meeting of the Board of Trustees and the elders of this church. Please come forward into the lecture-room." The pastor retired, and Mr. Adams conducted the service. At the meeting of session thus called, the session received for the first time the resignation of the pastor and immediately called a meeting of the congregation to be held on the 6th of July to take action on the resignation. The pastor returned and delivered an earnest and impressive farewell discourse. In part he spoke as follows:

Dear Friends, as I stand before you to-night to address you for the last time as your pastor, it requires an effort on my part to keep from speaking of many tender passages, for he is a strange being indeed, who can live in this climate and in this community without being attached to both place and people. The years of my pilgrimage have not been very many but the miles of my pilgrimage have been many in this and other lands, but never have I seen a community in which the grace of Christian civilization was more needed to bloom in beautiful forms and in which there was a brighter prospect for its bloom than here; but true as it is, neither all nor any one feature of man's progress can be said to have reached perfection here or anywhere else. I say this as introductory, as an answer to the question, "Why, then, if California is the place you say it is, do you change your place of residence?" My habit is to meet questions squarely. "Are your pastoral relations unpleasant? Are your people inharmonious? Are there any crooked sticks among them? Are you preaching to empty pews? Is your salary behind? Is your theology too severe or too lax? Are your people too exacting? Have you any public grievances connected with your pastoral charge which influence your removal?" Now let me say then to public opinion, I think myself happy because I am to answer for myself as touching these things.

1st. My relations with my charge and congregation have been pleasant. 2d. The harmony in this entire congregation has been delightful. 3d. This pastor has found probably fewer crooked sticks to deal with than in almost any pastorate you can find. 4th. I have not been preaching to empty pews. 5th. My salary has been paid promptly, according to agreement. 6th. I have known no theology but that of Jesus Christ, and have never been conscious

of a demand for any other gospel. As to the demands of this charge, my people have allowed me the utmost liberty, to be my own judge of the pastoral labor, and I wish in this connection that it should be recorded that I have been blessed with the very best wife as a co-worker that could ever fall to a minister's lot. Lastly, I have no public grievances to complain of against the people. The missionary societies and meetings, the social gatherings, the organized plans of Christian usefulness in this church show that the congregation can stand alone; that it can walk alone; that it is qualified to attend to every duty outside of the pulpit, even to the duty of securing a pastor without any outside help. I do not think that this congregation need be particularly worried at this present time. A steamship goes right on in the very act of changing pilots. The Sunday school will go right on, the societies will go on in their work. The elders, trusted and honored, will see to the pulpit supply. You will have a new pilot in due time, and there is not the least occasion for any worry. This organization has existed for years, and it will exist long after you and I are dead. I am clearly persuaded that the Lord's hand is in this change. I would not dare to take a step away if I did not feel divinely guided in this matter. I have been amused at the way in which some good Christian people reason about these things. In their opinion the Lord orders some pastoral charges and the devil others. If their pastor is unpopular and they want him to go, and he receives a call, they attribute their deliverance to the Lord, and say, "The Lord removed him to another field." But if he happens to be useful and popular, and if he receives a call to another field and a large salary, they are almost afraid to say it aloud, but they whisper that they are afraid that the devil slipped in and led their pastor away by the ear; but I am a little chary about admitting it, because very soon this church right here, and all these good, respectable people here will be on the lookout for another pastor, and here is about the kind of schedule they will draw out: "Well, you see, we do not want a man who has no field," and you will have to call him from some field. "We do not want a man who is not popular, and we do not want a man who is not successful in his present field." If this church should call a pastor whose work commends him, and has good reasons for seeking another location, I should be sorry to hear that some good brother should say that Satan led the pastor of the Howard St., Presbyterian Church off by the ear. It is just as easy for the congregation to be tempted by the adversary in these matters as ministers. You are all looking out for the best thing, and get it as cheaply as you can. I do not believe you would steal anybody's pastor unless you had to, and in that case you would reach for the very best one you could get.

The officers of the church are the directors of the church. The responsibility of its management rests on them. No legitimate church social, or enterprise of any kind, or Sunday school picnic, or anything else, is possible without their approval and supervision. That is Presbyterianism.

MEMORIAL, SOUTH S. F.—At the close of the morning services, June 26th, a congregational meeting was held. The

following was unanimously passed, to wit:

WHEREAS, our pastor, Rev. George A. Hutchinson, is soon to leave us for another field of labor, we, the members of the Memorial Presbyterian church and congregation, do by resolution testify to his earnest, able and highly evangelical ministrations as a preacher, his faithful and laborious services as a pastor, and the eminently exemplary character of his conduct in every relation of life. We also embrace this opportunity of bearing our testimony to the many gifts and graces of his excellent helpmate, who is really a model pastor's wife, and has greatly endeared herself to us by her kindly bearing and her affectionate visitings among the families connected with the congregation, and in this way has not a little aided and lightened the everyday duties of our pastor. We feel also that it would be an oversight not to give expression to our high respect for Miss Hutchison, our pastor's daughter, a most exemplary young lady, very talented, a highly accomplished musician, and beloved by all. While looking forward to their departure with deep regret, we earnestly pray that God's richest blessings may ever attend them, and we trust that our Lord will graciously crown the labors of his servant, in his new field, with much success.

ASHLAND, OR.—Six persons were received into the membership of this church at our last communion—making a total of seventy-three in the three years of the present pastorate. Rev. J. V. Milligan has presented his resignation to take effect Sept. 30.

WOODBIDGE, CAL.—Rev. M. D. A. Steen and wife have returned from the meeting of the General Assembly and received a most cordial welcome home. On last Sabbath morning a good congregation was present and heard a very interesting sermon upon "The Boyhood of Jesus Christ," a sermon to the boys. In the evening the United Brethren church adjourned their services and attended the Presbyterian church in a body, which filled the house to overflowing. Mr. Steen preached from the text, John 21:21-22, "Lord, and what shall this man do?" together with Jesus' reply, "If I will that he tarry till I come, what is that to thee? Follow thou me."

LOS ANGELES, CAL.—The Los Angeles Tribune of the 20th says:

The exercises of the First Presbyterian Church yesterday were unusually solemn and impressive. The occasion was the reception of members into the church. Rev. Dr. Chichester, the pastor, took for his text the words of Solomon, "He brought me to the banquetting house and his banner over me was love." In a most pathetic manner he described the nature of the feast to which we were brought by the love of its author. At the close of the services sixty-five new members were received—forty-one from other churches and twenty-four by profession of faith—making an aggregate membership at present of 618.

SUMNER, W. T.—Rev. J. G. Watson, of Scranton, Pa., a recent graduate of Princeton Theological Seminary, takes the pastoral charge of the Presbyterian Church at Sumner, Washington Territory. During the eight months since Bro. McKinlay left us, the public ser-

vices have been conducted by Rev. Rufus Patch, of Sumner Academy.

Rev. Charles McCarty, a former elder in this church, has made his home with us since his graduation last year, at Union, but has pastoral charge of churches at White River, Renton and Vashou.

STOCKTON, CAL.—Last Sabbath, Rev. M. Saunders, late of Dakota, preached. No answer has yet been received from Mr. Munroe, but it is hoped he will accept the call. The church will be closed during August for repairs.

FIRST PRESBYTERIAN, SAN JOSE.—The progress of this is very gratifying. At the communion service, June 26, 26 persons united with the church, 9 on profession of faith.

During the two and a half years of Mr. Minton's pastorate 240 have united, 133 of this number on profession of their faith.

BEAUMONT, CAL.—"Children's Day" was observed and a collection was taken of twelve dollars and thirty-six cents for the Board of Publication. Three members were received by letter.

Religious News.

MINISTERIAL REGISTER.

Rev. G. H. Garretson accepts call to Jersey City, N. J.

Rev. Wm. Allbright inst. in Philadelphia, Pa.

Rev. J. A. Adair, graduate of Lane Seminary, called to Union City, Ind.

Rev. W. S. Rudolph called to Glenwood Springs, Col.

Rev. J. K. Phillips inst. at Union Springs, N. J.

Rev. E. W. Remington accepts call to Wilson, N. J.

Rev. C. O. Thatcher, of the Reformed ch., accepts call to Knobora, N. J.

Mr. Wm. Hoppaugh, graduate of Union Seminary, inst. Springfield, N. J.

Rev. Wm. Swan inst. 1st ch., Lambertville, N. J.

Dr. F. H. Marting and 14th street ch., New York city, pastoral relation dissolved.

Rev. Geo. Buckle inst. Little Britain ch., Pa.

CHURCH ADDITIONS.

New York, N. Y., West ch., 17; New York, Bethany ch., Rev. Dr. G. W. F. Berch, 43; Flemington, N. J., Dr. G. Watt, 24; Mendham, N. J., Rev. Jas. Carter, 10; Louisville, Ky., Second ch., 44; Hartington, Neb., Castelar st. ch., Rev. J. M. Wilson, 7; Gloversville, N. J., Dr. Jas. Gardner, 14; Niles, Mich., Rev. R. K. Wharton, 11.

Rev. J. M. Cochran, pastor of the Presbyterian church at Orange, Texas, has been obliged, on account of his health, to resign the care of a people warmly endeared to him. His address will be P. O. Box, 1366, Los Angeles, Cal.

Rev. Dr. Marquis, of McCormick Seminary, will supply Jefferson Park church, Chicago, until next January.

The Hon. John Hoge Ewing, one of the best-known citizens of Western Pennsylvania, died in Washington, Pa., on Thursday, June 9th, aged ninety-one years. Major Ewing graduated at

Washington College in 1814, when Rev. Dr. Matthew Brown was President, and was probably the oldest living graduate of the College.

A new Presbyterian church has been organized in Kansas City, Mo., to bear the name of "Hill Memorial church," in memory of the Rev. Timothy Hill, the great home missionary leader, who died lately in Kansas City. Twenty members joined in the organization of the new church. Rev. John C. Taylor, formerly in charge of the Fifth Presbyterian church of Kansas City, was chosen pastor.

A church has been recently organized in Imperial, Neb., the result of the labors of Mr. Wm. C. Atwood, a member of McCormick Seminary and licentiate of Nebraska City Presbytery.

The Presbyterian Synod of England, with its ten Presbyteries, 290 congregations and 63,000 communicants, has more convert-communicants in China than any other Protestant church doing business in that country.

The Presbytery of New York was in session on Monday, June 13. The Rutgers Presbyterian church obtained permission to remove to Seventy-first street and Boulevard. The trustees of the Fifth avenue church, through their pastor, requested that its mission in King street be constituted a church. A resolution to that effect was adopted.

The late Rev. W. W. Brier, left an estate of \$60,000. He bequeathed \$5,000 to each of his five children, and requested the payment of his subscription of \$1,000 to the San Francisco Theological Seminary. The residue of the estate including the homestead near Centerville, Cal., valued at \$20,000, goes to the widow.

The Episcopal church in the State of Pennsylvania has suffered a great loss in the death of its Senior Bishop, Rev. Dr. Stevens. He commanded affection and respect from great numbers outside of his household of faith. He was a man of pure character, of godly life, earnest in his preaching of the gospel of Christ, eloquent of speech, and of kindly and gracious demeanor.

The General Assembly of the Canadian Presbyterian church met at Winnipeg. A matter of more than ordinary suggestiveness came before it. At the last meeting of the Synod of the Church of England in Canada, the House of Bishops and the Lower House passed resolutions looking in the direction of willingness to unite with other denominations in the Dominion. Correspondence from the Synod was laid before the Assembly the other day. The Assembly acknowledged the courteous correspondence, and reciprocated the spirit that looked to union Christian endeavor, and appointed a committee of thirty, with the moderator as convener, to confer with a similar committee from the Anglican body, and to report the results of conference to the next Assembly.

It is said that two appeals will be taken to the Supreme Court, from the decision of the Visitors of the Andover Theological Seminary, one by the Trustees and one by Prof. Smyth; that the Trustees will appeal against what they

regard as the usurpation by the Visitors of functions properly belonging to the Trustees; that Prof. Smyth will appeal on the ground that in numerous respects the proceedings have been illegal and unjust, that he intends to remain at the seminary next year and carry on his accustomed work; that the Rev. Frank Woodruff, whose election to the chair of Greek Literature the Visitors rejected, will also remain, and that the five Professors authorize the statement that not one of them will accept an acquittal which is not an acquittal of all the others.

The 20,000 estimated membership of the Unitarian body in the United States remains the same as it was four years ago, while the 36,238 of the Universalists of that date have fallen to 35,550.

The erection of a Presbyterian church at Cambridge, England, will shortly be proceeded with. Mr. E. B. Bruce, during a recent visit to Scotland, received promises toward the undertaking amounting to \$10,000.

The Carlisle Indian Training-school sent seventy-three pupils West on June 13th, nearly all of them having completed the course of the school. They were mostly of the Sioux tribe.

Twenty-five students of Cornell University have expressed the desire to become foreign missionaries, and these, it is also stated, are the first in the history of the university to contemplate the foreign field.

There are now over 1,000 Young Men's Christian Associations in this country, with a membership of 140,000, expending for Christian work \$785,000. The aggregate of property in buildings, libraries, etc., is over \$5,000,000.

At the session of the Synod of the Reformed Presbyterian church of America, at Newburg, N. Y., Professor D. B. Wilson, of the Allegheny Seminary, Pennsylvania, was elected Moderator. Rev. David McFall, of Boston, was appointed delegate to the Pan-Presbyterian Council. The treasurer reported that the missionary subscriptions during the year amounted to \$17,000. Rev. R. J. George, of Beaver Falls, Pa., was chosen temporarily to the chair of theology of Pittsburg Seminary.

The Reformed Synod of the United States, at its session in Akron, Ohio, voted to hold its next session in Lebanon, Penn., three years hence. The directory of worship submitted at Baltimore in 1884 was adopted by a two thirds vote of the Classes, and was made an ordinance of the Church. An attempt to make it binding upon the church to the exclusion of all other liturgies failed, the Central Synod, including Pennsylvania, insisting on more freedom in church forms of service.

Rev. J. K. McClurkin, of Pittsburg, has been elected to fill the professorship in the United Presbyterian Theological Seminary at Allegheny, made vacant by the death of Rev. Dr. J. R. W. Sloane. Mr. McClurkin was for some time a professor in Westminster College, and was elected president of that institution, which position he declined.

DIED.

MANN.—In Los Angeles, June 19, Levi Mann, father of A. L., Seth and C. H. Mann, aged 68 years.

HARTEL.—In this city, June 19, Elise, wife of R. Hartel, a native of Germany, aged 58 years.

Mrs. Hartel was a member of Calvary Church at the time of her death, but for many years had been an earnest devoted Christian. Much of her life was spent in Healdsburg, Cal., where her interest and labors in the church will be long remembered. She suffered patiently through a long illness, and when released from her sufferings her remains were laid to rest in the Healdsburg cemetery. We commend the bereaved family to the God of all grace.

God is better served in resisting a temptation to evil than in many formal prayers.—Wm. Penn.

God has no man in his kingdom who refuses to become "a partaker of his holiness."—R. T. Middleditch.

Good temper, like a summer day, sheds a brightness over everything. It is the sweetener of toil and the soother of disquietude.

The spirit of Christ sweetly calms the soul of a suffering believer, not by taking away all sense of pain, but by overcoming it with a sense of his love.

A RELIGION that is false is usually intricate. The only two rites that characterize the religion of Jesus are noted for their simple beauty. The Christian worship comes out of the soul, and not out of symbols.

The Everlasting Light.

"The setting of a great hope is like the setting of the sun. The brightness of our life is gone, shadows of the evening fall around us, and the world seems but a dim reflection of itself—a broader shadow. We look forward into the coming lonely night; the soul withdraws itself. Then the stars arise and the night is holy." How impressive, in contrast with this, is the language of the prophet in describing that land where disappointment never comes:—"Thy sun shall no more go down; neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."—Longfellow.

THE MARKETS.

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HAY—Wheat, \$15; Oat, \$13; Barley, \$12. Alfalfa, \$10 per ton.

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BEANS—Bayos, \$2 25; Butter, \$2; Pink, \$1 40;

Red, \$1 50; Lima, \$2 25; Small White, \$1 70 to \$2 per cental.

FRUIT—Apples 50 to 65 per box;

Pears, 35 to 50 per box or basket.

Cherries, 25 to 65 per box.

Apricots, 25 to 50 " "

Oranges, \$2 to \$3 per box.

Lemons, \$1 50 to \$4 per box.

Peaches, 50 to 75 per box.

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Apricots, 10 to 12½c; Peaches, 10 to 12½c; Plums, 10 to 12½c; Prunes, 7 to 9c per lb.

HONEY—Comb, 13c; Extracted, 6c per lb.

BUTTER—20 to 25c.

EGGS—22 to 24c.

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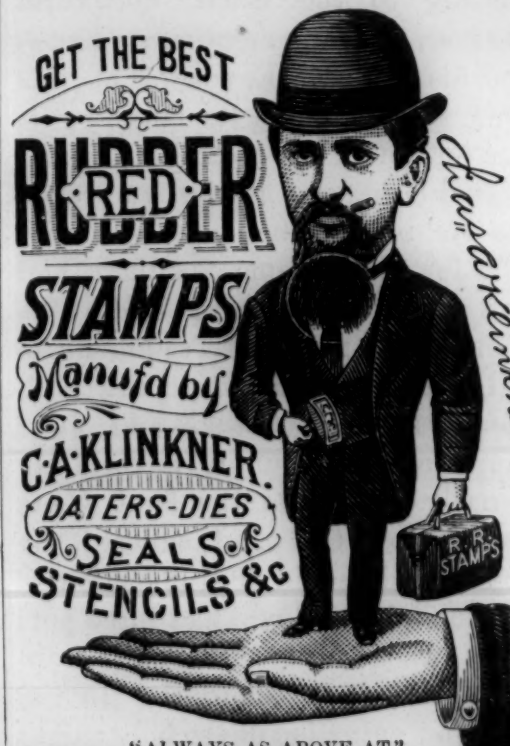
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International Lesson.

The Flight into Egypt.

Matt. 2:13-23.

Lesson II.

July 10.

GOLDEN TEXT.—*He delivered me, because he delighted in me.*—Ps. 18:19.

TIME.—January, February, B. C. 4.

PLACES.—Bethlehem, Egypt, Ramah, Judea, Nazareth in Galilee.

PERSONS.—Joseph, Jesus, Herod, Archelaus.

RULERS.—Cæsar, Augustus at Rome, Herod the Great and Archelaus at Jerusalem.

INTRODUCTORY.

Matthew only records this part of our Lord's life. This he does in harmony with the plan of his Gospel. Christ's life and work are the heart of Old Testament prophecy. Its fulfillment in him in most unexpected ways, often through the malice of wicked men, is an argument for the inspiration of the Scriptures. We may see in to-day's lesson how God watches over his Church even in times of greatest danger.

EXPLANATORY.

Vs. 13-15. *The angel, etc.*—This expression in the Old Testament generally refers to the angel Jehovah, the Second Person in the Godhead. Strictly speaking, here it is an angel in the ordinary sense of that term, and reference seems to be to the angel Gabriel, who (Luke 1:26) appeared to Mary to announce the birth of the Lord. The word angel means simply a messenger. So used, it is applied to prophets, to persons, and even to inanimate objects—to any person or thing which accomplishes God's will. But in this application it is limited to a race of beings of superior intelligence and holiness who did God's will by ministering to the heirs of salvation. This messenger now appeared to Joseph in a dream. The case is peculiarly urgent; there must be no delay. Immediately, therefore, he arose and took the young child—the child, according to the usual Scriptural method, is again mentioned first—and his mother. Egypt was at this time subject to the Romans, but it was not under the control of Herod. It had been for centuries familiar to the Hebrews. The way was easy. The Jews were numerous there, and had synagogues there. Here the translation of the Old Testament into Greek was made; here the philosophers of the Greeks and Jews came into contact. It is certainly remarkable that in the land where the people of God had suffered, the Son of God should find protection.

The flight to Egypt had three purposes: the security of the child from his enemies; to show the Divine care and valuation of the holy child; to make his childhood's sufferings an antitype to the history of chosen Israel.

15. *Until the death of Herod.* On the first day of the following April. How long they remained after this

is uncertain. *That it might be fulfilled which was spoken of the Lord by the prophet.* More literally by the Lord through the prophet. *Out of Egypt have I called my son.* It was originally written of Israel in Egypt, and is best explained by regarding it a typical prophecy. Both Israel and the child Jesus were strangers in Egypt, and both were called forth by the command of God. The Israelites were called out of Egypt chiefly that they might bring with them the real Son of God, the Savior of the world; this result could not have come to pass if Jesus had remained in Egypt. His coming out of Egypt as a child was a visible type of this spiritual truth.

16. *When he saw that he was mocked.* Made a fool of (Meyer) outwitted (Lange). *Was exceedingly wroth.* Angry beyond all bounds, in a rage. *Slew all the children that were in Bethlehem.* All the boys. Herod's object was to destroy the lately born King of the Jews; and hence he did not need to kill any but the male children.—*Clarke.* The population of Bethlehem could hardly have been more than 2,000, and the number of boys under two years of age in that number would be between 20 and 30. *And in all the coasts; i. e., borders, the neighborhood.* From two years old and under. From two years old down to the youngest male child at the breast. The star must have appeared several months before this, but Herod would take the outside limit, so as to preclude any possible risk of the child's escape.

17. *Then was fulfilled that which was spoken by Jeremy, or Jeremiah.* See chapter 31:15. The inhabitants of Jerusalem and Judah, before being finally carried off to Babylon by Nebuzaradan, B. C. 586, were collected together in chains at Ramah; and thence they "were carried away captive, in gangs" (Jer. 40:1). When the deportation began, a shrill and piercing "voice" was heard in Ramah, "lamentation, and piercing, and great mourning,"—a long, heart-rending wail.

18. *Rama.*—A small town in the tribe of Benjamin, six miles north of Jerusalem, and the birth-place and burial-place of Samuel, and the spot where Samuel was anointed king.

19. *When Herod was dead.* A few weeks after the flight into Egypt, in the year 750 after the building of Rome, four years before the date from which we reckon our time.

An angel of the Lord appeareth in a dream. The permission to return came in the same manner as the previous warning to depart.

20. *Saying, Arise . . . for they are dead.* A general expression, or indefinite plural.

21. *And he arose . . . and came into the land of Israel,* intending to return to Bethlehem of Judea.

22. *When he heard that Archelaus did reign in Judea.* Archelaus was Herod's son, and was appointed by Herod's will king of Judea, Idumea, and Samaria. He was immediately proclaimed king by the army, but

the title was not confirmed by the Emperor Augustus, who gave him the title of Ethnarch. *He was afraid to go thither,* as well he might be knowing the character of the new ruler. *The parts of Galilee, i. e., the country itself, the northernmost province of Palestine.* The name is derived from a word signifying a ring or circle.

23. *He came and dwelt in a city.* A small town, or large village. It was his former home. *Called Nazareth (shoot or branch).* Nazareth is 20 miles east of the Mediterranean and 16 west of the Sea of Galilee. The modern Nazareth is one of the better class of eastern villages, and has a population of three or four thousand. *That it might be fulfilled.* God so willed it, irrespective of Joseph's design of settling there.—*Spoken by the prophets, He shall be called a Nazarene.* No one prophet thus speaks; but the evangelist is summing up the substance of a number of predictions respecting the lowliness of the Messiah.—*Riddle.* The little city most likely obtained its name on account of its small beginnings, since Nezer denotes a feeble branch in contrast with a noble tree.

Jesus remained nearly twenty-nine years in Nazareth, obedient to his parents, both father and mother, attractive to men, and in favor with God. He learned the carpenter's trade; he went to the schools which flourished at that time all over the land; he was accustomed to go to the synagogue on the Sabbath: he was taught the Scriptures. He grew up with physical vigor, intelligent, filled with wisdom, and devotedly religious, for "the grace of God was upon him."

PRACTICAL.

There is a divine guidance and care over all God's children.

Trials and difficulties that stand in our way and the opposition of men, God causes to be the way to our highest success (Rom. 8:28).

Angels are ministering spirits, sent forth to minister to them who shall be the heirs of salvation.

God causes worldly men, without their knowledge or intention, to fulfill his word, and to advance his kingdom.

Sinful policy is always a failure.

Herod's crimes were as useless as they were impotent. Jesus had no intention of occupying his throne, and if he had, no plans of Herod could have thwarted God's plan.

There are not a few Herods who still slaughter the innocents. Fashion murders many, ignorance murders more; those who neglect children, those communities who do not gather them into schools and churches, those who tempt the little ones to evil, those who sell them cigarettes or intoxicating liquors, those who over-work and over-burden them, all these are Herods.

We need not chafe and fret on account of our narrow circumstances or obscure position, for there we gain our best preparation for God's highest work.

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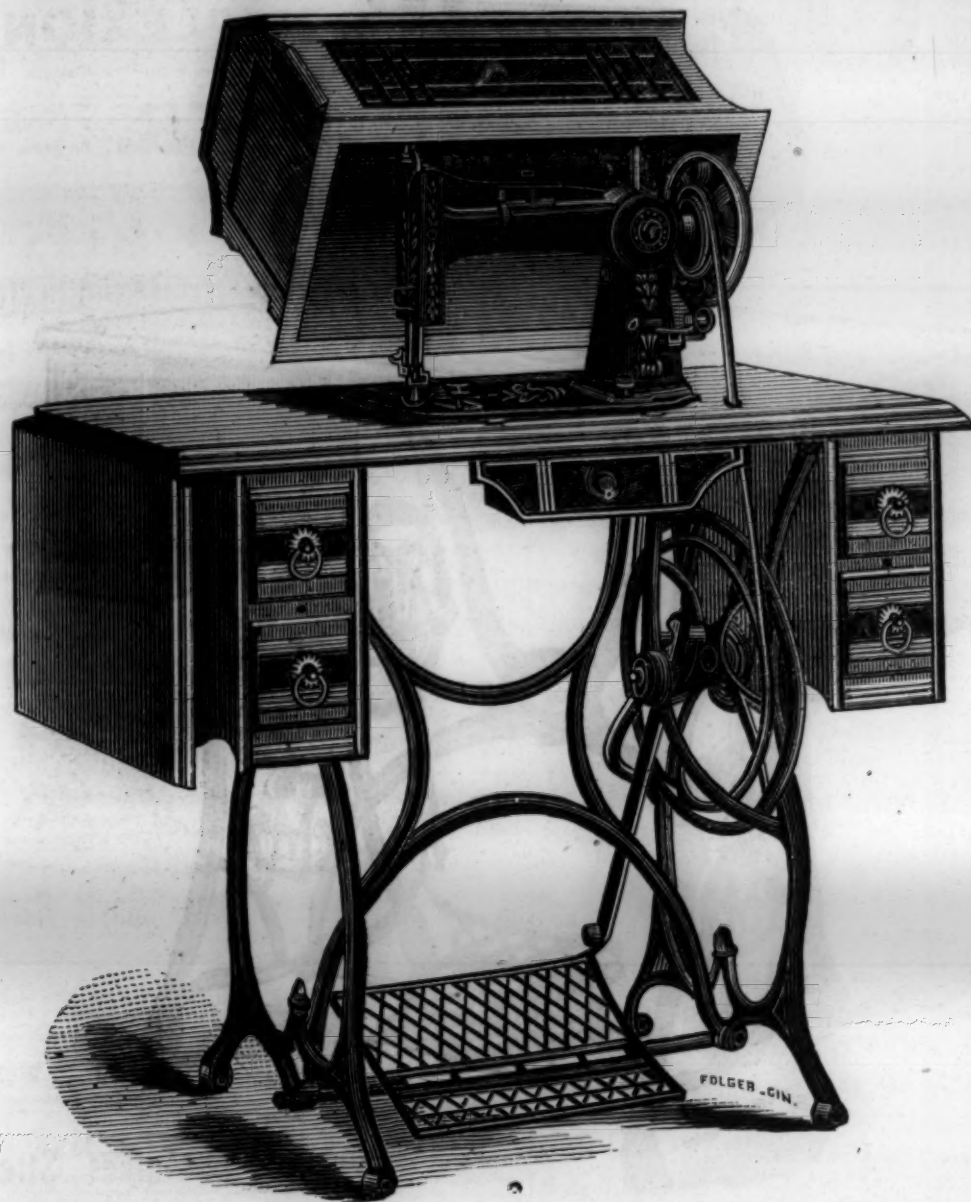
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King Otto of Bavaria is insane.... The runaway Countess Campos has arrived at Dover, England.... The Prince of Wales reviewed 12,000 troops at Aldershot.... The British Parliament will be prorogued about the middle of April.... The Catholic Bishops and Archbishops of Ireland have denounced the Coercion bill.... The Sultan will relieve the famine-stricken people of Asia Minor.... Russia and France have protested against the ratification of the Anglo-Turkish Egyptian Convention.... Emperor William's health is improving.... It is denied that King Milan of Serbia is about to abdicate.... It is reported that the German Government is trying to influence the Pope to become reconciled with Italy without territorial accession.... Secretary Whitney is undecided what to do with the flagship Hartford.... W. K. Vanderbilt will start from New York July 2d on his yacht, the Alva, on a tour around the world.... G. P. Smith of Chicago has been elected President of the Patriotic Sons of America.... Seven persons were killed and forty injured by a railway accident in New South Wales.... Senator Dolph hopes to be able to secure a sufficient appropriation for material improvements in the Columbia river.... A Washington paper puts Leland Stanford forward as a candidate for the Presidency.... The Mechanics' Institute of San Francisco has been granted leave to exhibit foreign goods without the payment of duty.... It is reported at Washington that many of the battle flags captured from the Virginia regiments have been returned.... A number of Contra Costa county land owners are subdividing their holdings and selling small farms.... Judge Barnes of Tucson, Ar. has decided that the San Rafael grant is limited to four square leagues.... Suit has been brought at Sacramento against N. B. Rideout and others to collect \$10,000, indemnifying bonds given in one of the debris injunction cases two years ago.... Dr. McGlynn denies the right of the Pope to call him to Rome.... The Fidelity National Bank of Cincinnati has been closed by order of the Government Examiner.... The Controller of the Currency has taken charge and two of its officers are in jail.... One man was killed and many people injured by a railroad collision at Havre De Grace, Md., yesterday.... Carnegie, Phipps & Co. granted the terms of the coke-strikers because a continuance of the strike would have entailed an expense of nearly \$3,000,000.... Capt. W. H. Litton, a resident of San Francisco, but a former resident and owner of the Litton Springs, died at Healdsburg after an illness of three days.... The Atchison, Topeka and Santa Fé Company graders are at work grading in the south end of Tustin, Los Angeles county.... At Phoenix, A. T., Thursday last, the thermometer registered 117½ degrees. At Needles the thermometer has been 120 to 122 degrees in the shade.... The warm weather has put the hop crop in good condition.... Fifty-five fraudulent land entries in Wyoming will be set aside by the Government.... Secretary Lamar has been urged to reclaim large tracts of land held by the St. Joseph and Western Railroad.

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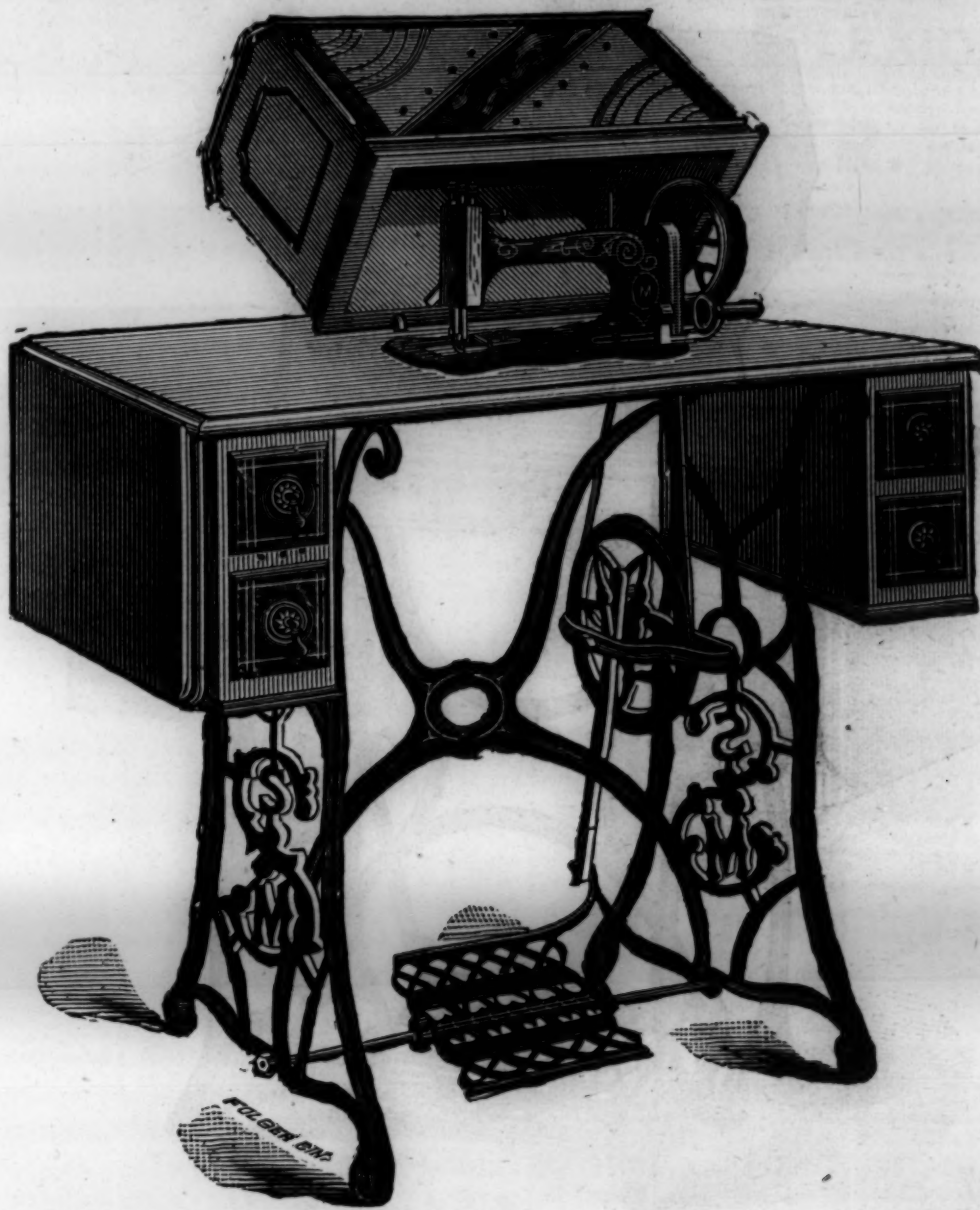
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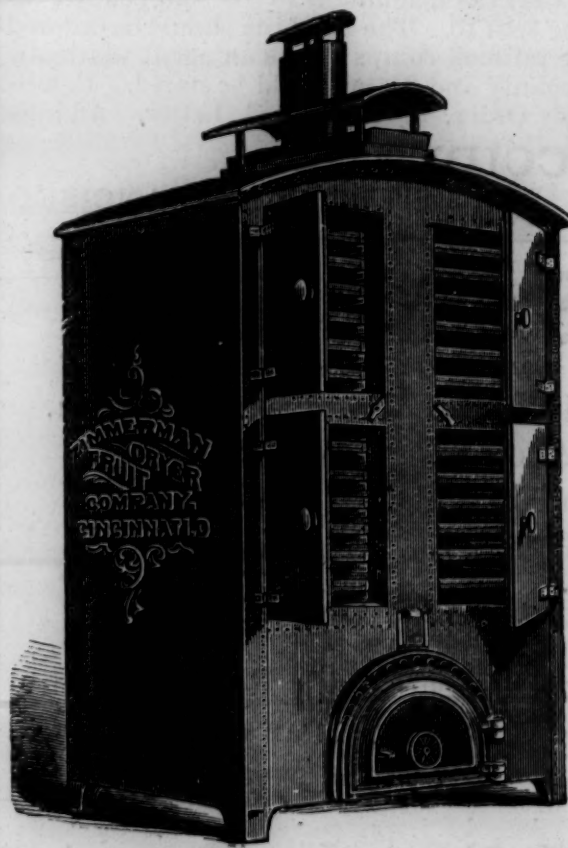
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